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MEMOIR OF THE LATE MR. PETER KING,

DEACON OF THE BAPTIST CHURCH AT KINGSTANLEY, GLOUCESTERSHIRE.

A good deacon is a blessing of inestimable value. The Rev. T. F. Newman of Shortwood has pourtrayed one in a work that has issued from the press within the last few days; and if the following brief abstract from his publication should incline its readers to cultivate the habits in which this good man excelled, the churches will have cause to rejoice. He was "a man," we are told, "to whom no one could point, and say, 'He is a professor; but that is all!' Destitute of the accidental distinctions to which an undue importance is often attached, possessing only a moderate share of mental endowments, and never coming to be a man of large property—he nevertheless acquired a reputation and an influence rarely exceeded by any man in a similar sphere. And this was purely the result of *conduct*. It was not achieved by effort, but by sheer weight of character. There was no glitter, but there was much gold.

His qualities were not sparkling, but they were sound and true. His life was not a problem of difficult solution; it presented no enigmas. There he stood, before the world and before the church, just what he seemed to be, a man of integrity, benevolence, and purity—a downright Christian."

Mr. Peter King was born in the village of Kingstanley, Gloucestershire, on the 9th of January, 1801. His parents, who were godly persons of the middle class, secured for their son the sort of education which was then common, and which was generally thought sufficient for all young persons, unless they were intended for the legal or medical profession. In after life he has been heard to express regret that he had not received an education somewhat more extended. His father was a member of the community worshipping in Rodborough Tabernacle, a place identified with White-

field's name and labours, and where, at nearly ninety years of age, he still worships, though waiting for the moment of his release from the infirmities of advanced life, and of his re-union to a large band of relatives and friends, who have preceded him to a better world.

When Mr. King had nearly attained to manhood, a deep impression was made on his mind by a discourse preached by Mr. Cousins, then pastor of the baptist church at Kingstanley, and founded on the words, "This year shalt thou die." Though the impression did not lead to the surrender of his heart to God, he afterwards spoke of it as inducing much anxious thought, especially during the year to which he applied the passage and the sermon.

Soon after this a domestic bereavement, which in its attendant circumstances was deeply affecting, was the means of prostrating him before God as a sinner, conscious of guilt, and feeling the need of pardon and renewal. The event here referred to was the death of a senior and beloved brother, with whom he had often been associated in public company and musical entertainments, and whose mind, with eternity in prospect, was in an agony both for his own salvation and for that of his younger brother, the subject of this sketch. To the dying man the review was sad, the prospect truly alarming. But it is confidently believed, that the prayers offered at the eleventh hour were heard for himself, and that the impression made on his brother's mind by his intense anxiety and his earnest warnings was "the Spirit's rising beam." Mr. P. King's early prayers were for conversion—a change already begun, though to himself all the scene was as darkness and the shadow of death. Like many others, both before and since, he laboured under the mistake that to con-

version, a sudden, powerful, instantaneous, and irresistible impression was necessary; and therefore, in the wild tumult of his excited mind, he cried to God for such an impression and such a change.

In this state of mind he accompanied a relative to a neighbouring place of worship, where a sermon was about to be preached to the young. On their way he conversed freely respecting himself, his feelings, and his desires, and expressed almost a determination to give up all thought of religion and concern about it, *if he was not converted that night*. The discourse, founded on the text, "Wilt thou not [from this time cry unto me?" &c., was the means of deepening his impressions, and of sending him home, with increased anxieties, and with a soul yet more earnestly set on obtaining salvation. He did not feel that he was converted, but the thought of relinquishing the pursuit of eternal life had quite forsaken him. His case becoming known to some of the "fathers and ancient men" of the church at Kingstanley, they held meetings for prayer and conversation with the anxious one; and these engagements were eminently useful to the subject of their benevolent solicitude. He was taught his mistake concerning conversion, and gradually led into such an acquaintance with the gospel, as stilled the tempest of his soul, and encouraged a firm reliance on the Saviour. Having obtained "joy and peace in believing," he was shortly afterwards welcomed to the fellowship of the church at Stanley, and thenceforward became an attached and earnest supporter of its interests.

About the year 1822, the spiritual destitution of the neighbouring and populous village of Woodchester attracted the attention of the pastor at Kingstanley, and other Christian persons, who were anxious to promote the

extension of the Redeemer's kingdom. The gospel was not preached in the parish church, nor were any other public means of evangelical instruction provided; an effort was therefore made to introduce the gospel, and to make known its "glad tidings." A room was provided, and in it a religious service was conducted on some evening in each week. Soon indications of a divine blessing presented themselves, and the villagers having expressed a strong desire for a Lord's day evening service, this measure was adopted and continued uninterruptedly for three years. Mr. King, who had thrown his whole soul into the effort, was often the preacher; and when this was not the case he rendered great service by his example and his influence, and often by occupying the pulpit of ministerial brethren who were disposed to render their assistance.

At length it was deemed advisable, if not absolutely necessary, to build a house for God; and our friend gave himself to this project with a devotion and disinterestedness rarely equalled. The oversight of the affair was chiefly devolved on him; nor did he shrink from its responsibilities, nor did he flag till these responsibilities were fully discharged as the result of his own travelling and labours. Many hundreds of miles did he compass, and many thousands of persons did he visit, while accomplishing this work, till at length every tradesman was paid and every liability removed. So that the formation and establishment of a baptist interest at Woodchester must be mainly ascribed to his unwearied and self-denying exertions.

The effort cost him a vast amount of anxiety and toil. The last journey he undertook extended over nearly three months, for he had resolved not to return home till he should be in a position to discharge the last account;

and at length he accomplished the object of his desire, though like many others, both before and since, he arrived at home with exhausted strength and spirits; in addition to which, it may be mentioned, that his exertions had brought on an affection of one of his knees, which rapidly increased, so as to awaken the fear that amputation would be necessary. Mr. King was greatly depressed in prospect of this trial, and of its influence on its future exertions; and in the spirit of earnest devotion he "vowed a vow unto the Lord," that if he would be pleased to avert the impending calamity, he would dedicate himself more fully than ever to the Saviour's cause; and it is a remarkable fact, that on this his ailment began to abate, till it wholly disappeared, never again to return.

Other good men, of large possessions, may give of their substance to supply the means of evangelical instruction to dark villages of our native land; and all honour to them when they thus act. Mr. King had no wealth to draw on, no superabundant resources, a portion of which might be spared, without the loss of a single personal indulgence. He was a young man, just embarking in life, when it might have been pleaded that no such effort could be required at his hands; but his zeal for God, and his love for the souls of his fellow men, carried him superior to the suggestions of worldly policy, and led to the result we have mentioned. What might not be effected even now for our country, if Christian men would earnestly cultivate a similar spirit of consecration!

At length a church was formed and a pastor engaged. Mr. King's services were then transferred to other villages, though till the last he retained a most lively interest in the church at Woodchester, of which he was always prompt to render substantial proof, at the same

time expressing his gratitude to his heavenly Father for permitting him the privilege of doing anything for the furtherance of his cause on earth. One of the other village stations which Mr. King greatly assisted by counsels, and gifts, and labours, is in the village of Eastington. In this instance, as in that of Woodchester, our lamented friend was honoured of God to bring about the formation of a church of Christ and the regular administration of the word and ordinances.

It ought to be mentioned that Mr. King's engagements in the ministry included open-air preaching. To one dark village in particular he paid a weekly visit during one whole summer. This step required great firmness of purpose and self-denial, as it was one which exposed him to the expostulations of neighbouring farmers, whom he was accustomed to meet every week in the public market. They have said, "We are sorry that a man of your respectability should lower himself so much as to stand in a public street preaching to a lot of poor people." He has spoken of this in the intimacies of domestic intercourse, as being more difficult to bear than open persecution. But though he *did* feel it, he was not diverted from the path of duty. He was directed in his course by high and generous principles, and those principles were never permitted to fail him. The claims of duty were omnipotent; and he was prompt to meet those claims, whether in doing so he could carry with him the approval of his fellow men, or was compelled to sustain their censure.

Let not the reader however conceive of our friend as a man on whom the secular duties of life made but a small demand. This was never the case. From the day in which he embarked in business, till near the season of final seclusion, the supervision and

general management of a critical and increasing business rested on himself, and he was "diligent in business." But by system and punctuality he was enabled to keep all things in order, while he secured time for the services of the church, and for the discharge of all social duties. Indeed, he never suffered one set of claims to clash with another. When he ought to be in the market, he was there; when the hour for social prayer had arrived, he was at his post, prepared to unite with those who would pour out their souls before God on behalf of the church, the neighbourhood, and the world. As a deacon, he was in this respect an "ensample to the flock," and unquestionably the influence exerted in this way was great and good. One who knows full well the truth of her testimony, has said, "How anxious was he to be back from market, that he might fill up his place at the prayer-meeting. Frequently has he returned home so fatigued after the business of the day, that he scarcely knew how to walk to Stanley, but when I have endeavoured to persuade him not to go, he has said, 'It is my duty to be there, besides it does me good to spend an hour thus after the business of the day.'"

The confidence reposed in him, as a fair dealing and upright man, may be illustrated by the fact, that it was not an uncommon thing for loads of wheat to be sent to his mill, the price to be determined by himself, no contract having been previously made. The seller could trust the buyer, and leave him to decide on the value of the commodity, which was thus transferred to his hands. In fact, the men who were often engaged with him in the business of life, had so strong a conviction of his unimpeachable integrity, that they would as soon have doubted their own existence as permit themselves to question it.

It was this which led many parties to solicit his mediation in cases of dispute, and which also brought on him a variety of engagements as executor and trustee. Men of all ranks and classes regarded him as a man whose honesty and honour were utterly beyond suspicion.

In the transactions of commercial life, he was also remarkable for punctuality. Nothing but illness could prevent him from fulfilling an engagement, to the hour and to the moment. Indeed, when from indisposition he has been unable to rise early, as he was wont to do, he has been known to leave his chamber just in time to meet the parties to whom money was due; and then, having kept his word, and thus satisfied himself, he would be compelled to return to his bed.

The writer is assured by one whose opportunities for observation were close and constant, that as a master he was always condescending and thoughtful, while his servants saw so much that was lovely and of good report, as to be constrained to admire the religion by which such a character was formed. Their interests, both temporal and spiritual, lay near his heart. Perhaps some thought him too easy, or that he remunerated them too liberally; but he had a strong aversion to everything which could even seem to be an act of oppression towards the poor, often quoting the language of Solomon, "He that oppresseth the poor, reproacheth his Maker; but he that honoureth him hath mercy on the poor." When his servants proved competent and faithful, they generally remained in his employ for many years, so that it has frequently been said, "If a man gets into Mr. King's service, it is like getting a situation under government." It may not be amiss to add, that for several years past he had adopted the plan of paying his men on a Friday night, that thus

they might be under no temptation to trench on the sacredness of the day of rest, or even to be late on the Saturday, in procuring provisions for the family use.

It has indeed been hinted that perhaps he was too generous. If so, it was not a thoughtless and indiscriminating generosity. He gave on principle. He gave when he had sustained losses, and not merely when his gains were great. He gave to the cause of Christ because he loved it, and knew that it was worthy of his support, and because he knew that the Saviour's claims on him were infinite and everlasting. He once said to a friend, who informed the writer, that the pleasure he had in affording his help to the interests of truth, and to benevolent institutions, was one of the triumphs which the grace of God had achieved, adding, that for a long time he had had to battle against a tendency to be sparing in the amount of his pecuniary contributions, or to withhold them altogether. What a lesson is here!

"My dear wife," he would often say, "should God spare our lives, and prosper me in business, I do not wish to live in a different style from that which we maintain at present. We have every comfort, without the luxuries of life. I believe, if I can trust my own heart, any increase of worldly good will be devoted to the cause of God." Those who knew him will give him full credit for sincerity; and though many a man who has promised to "abound in liberality," if he should be permitted to prosper in the world, has failed in the time of trial, Mr. King's previous habits, and the actual increase of his contributions to benevolent and religious objects, which was at least proportionate to his advance in temporal possessions, may be considered as rendering it almost certain that he would have been enabled to triumph over any

temptation to selfishness which should afterwards arise.

If our friend was thus estimable in the more distant relations of life, it is impossible to give too favourable a sketch of him as the family man. It was his happiness to be united in the nearest and tenderest relationship to one who could estimate his worth, and with whom for sixteen years he was permitted to enjoy as large a share of happiness as is possible to frail and imperfect beings. In him, as a husband and a father, those qualities which are the very charm of domestic life were habitually conspicuous. It is true that the demands of business, and the consumption of time rendered necessary by his multiplied engagements in the ministry and as a deacon of the church, unavoidably curtailed his opportunities for cherishing home influences and home pleasures; still, in the beloved circle then surrounding him, he was ever welcome and ever happy.

During the last few months of his life Mr. King had greatly extended his business, and consequently had become involved in additional anxieties. Perhaps this was the most serious mistake he ever made; but he was not led to it by personal ambition, and certainly not by the "love of money, which is the root of all evil." Circumstances seemed to favour an onward movement, and family considerations to recommend it, while the hope of being able to render yet more liberal assistance to philanthropic and Christian institutions made him willing to encounter new labours and new cares. But the issue was such as to convince himself and others that he had judged erroneously. More than five and twenty years of indefatigable attention to business, which he conducted without the assistance of clerks or book-keepers, together with his many engagements in connexion with the cause of Christ, had previously told

upon his strength, so that for a year or two preceding the one in which he died, he had found it necessary to secure a short season of entire absence from business. During the last year, though such an indulgence was more necessary than ever, he was induced to dispense with it. The decision was fatal; nervous debility came on, and a brain fever ensued, baffling medical attention, and ending in death.

The dying experience of a child of God, sustained by the hope of immortal life, and sweetly realizing the presence of the Saviour, has often been recorded for the consolation and encouragement of survivors; and those who were most intimately acquainted with the subject of this sketch would have been most confident in the expectation, that when confined to the bed of affliction, and with death at hand, his hope would be unclouded, and his soul on the full stretch for heaven. But it was not so; nor was this a mystery, since the nature of the disease explained it fully. Still, though it was accounted for, the loss to surviving friends was great. How delighted would they have been to treasure up the sayings and the prayers of this man of God, consciously reposing in the arms of Jesus, and triumphing in his love.

But in the case of our invaluable friend, we have that which is even better than the privilege which was withheld. If we did not listen to the glad outpourings of a soul enjoying the prelibations of heaven, we have his long course of honourable and uniform consistency to refer to with unspeakable satisfaction. He stood before the world, and he lived in the bosom of the church, as an "epistle of Christ," as a man "full of faith and of the Holy Ghost," pursuing the noiseless tenor of his way, in all lowliness and purity, in all meekness and love. Acting the part of a man, a relative, and a Chris-

tian, with extraordinary propriety, he gathered to himself the affections of the wise and the good, of all ranks and classes, while at the same time he was a witness for God wherever he went.

He was just one of those men who never, even by the "appearance of evil," excite a pastor's anxiety, or wound a brother's mind, or give the enemy occasion to blaspheme.

THE IMPORTANCE TO CHRISTIAN MINISTERS OF A KNOWLEDGE OF BIBLICAL ANTIQUITIES.

BIBLICAL antiquities may be viewed as consisting of all those facts and events of a remote date, which have a bearing on the contents of the Old and New Testaments. In this its widest extent of meaning it comprehends the histories of all the nations mentioned in the bible. The term is, however, generally used in a more restricted sense, which, without tracing them in their continuous succession, or pointing out the causes which led to their occurrence, regards these facts and events in themselves. The geography, the natural history, the manners and customs, and the sacred and political institutions of the countries mentioned in scripture, fall therefore within its province.

The advantage of a knowledge of these particulars, and especially its advantage to a Christian teacher, is evident on the slightest consideration. Language is only understood as the ideas signified by the words employed are received into the mind. But unless we know what ideas are intended to be conveyed by certain words it is plain that no progress has been made; and to arrive at this knowledge it is necessary that we place ourselves as much as possible in the position of the speaker, and thus learn what notions he attached to the words used. If this be not done we shall always be liable to mistake; attributing to a speaker's words *our* notions, which may differ

very widely from his own: and thus language which would be significant or true as employed by him, is to us meaningless or false.

In illustrating the importance of this knowledge to Christian ministers the most natural method is, perhaps, to view it as assisting him to judge of the truth of the sacred records, to understand their meaning, and to convey that meaning to others.

In relation to the question of the divine origin of the scriptures, it is important both in meeting the objections brought against it by others, and in furnishing positive grounds of argument in its favour.

Among the objections brought against the truth of the bible none are more readily seized upon by the popular mind than apparent incongruities or contradictions in the facts recorded; and at an earlier period of the discussion of the truth of Christianity, when its opposers were chiefly men who had but little general knowledge, and still less acquaintance with the customs and institutions of the east, it was no unusual thing for arguments to be based on alleged contradictions, which existed only in the ignorance of the propounders. As instances of this may be mentioned objections arising from the custom of reckoning any part of a day as the whole,—the phrase "after three days" thus meaning any time on the third day; or from the difference be-

tween eastern and European houses, as when Woolston ridicules the miracle of the paralytic related in Luke. Such arguments, though easily confuted when the knowledge is possessed, are by no means seldom to be met with in the lower infidel literature even of our own day.

A knowledge of biblical antiquities also furnishes us, to some extent at least, with a positive argument for the truth of Christianity. The intimate acquaintance with eastern customs, the evidently incidental allusions to these customs, the accurate statement in regard to the geography of the countries spoken of, the correspondence between the history of the sacred books and that furnished by other sources, at least may assure us that the books were written in the localities and at the times which themselves profess. To this may be added the evidence, which is constantly increasing, from the ruins of such places as Nineveh, Baalbec, and Palmyra, which furnish an additional argument in support of this claim; and this claim being allowed, its divine origin in such circumstances must in consistency be believed.

It is, however, as assisting in understanding the meaning of the books that this knowledge is most valuable. Out of many particulars in which this is apparent take the following instances.

The mere narratives of scripture would not be intelligible unless we possessed some notion at least of the climate, geography, and customs spoken of. Did we suppose the people of the bible to live in a northern latitude, to be engaged in commercial pursuits, to be acquainted with the art of printing, or with the various details of modern science, it is needless to say that we should involve in obscurity every page. The simple habits of a pastoral people would be regarded as the result of

affectation or asceticism; their mistakes in science, and their reference of phenomena—easily accounted for on physical grounds—to supernatural agency, would be taken as indicating the grossest superstition; the duties inculcated would appear trifling or absurd; the penalties laid down useless or arbitrary; and the whole story of scripture would consist only of a string of anomalies.

Nor could we enter at all into the significance of many of the actions which are related. Ignorant of eastern habits there would be no indication of reverence in putting off the shoe, or of grief by rending the clothes, or of contempt in cutting off the beard; and to say the least the unobtrusiveness of penitence and love would seem to be altogether wanting when Mary bathed the feet of our Lord as he reclined at the table. Unacquainted with the distinguishing dogmas of the Jewish sects we should be able to perceive no appositeness in the exclamation of Paul that he was a pharisee, and that touching the resurrection of the dead he was called in question; nor could we understand our Saviour's severe denunciation of the leading classes of his countrymen, nor draw from them their legitimate lessons, unless we were acquainted with their punctilious ceremonialism and their flagitious crimes.

Without a knowledge of the localities and natural history of the bible, we should be altogether unable to understand or at all events to appreciate the whole of the poetical parts of scripture. The consequence of this would be to shut up from us a very large proportion of those promises to the people of God with which the Old Testament abounds. The cedars of Lebanon would fail to shadow forth an old age crowned with glory; no peculiar feeling of security would be excited by an allusion to

the hills surrounding the holy city; and little could we enter into the emotions of the inhabitant of the desert, when we are told that the Lord leadeth his sheep beside the still waters, or that he will make them drink of the river of his pleasure, or when David exclaims, "My soul thirsteth for God, for the living God."

The prophecies of both the Old and New Testaments being written in poetic language, and in their nature consisting of symbolical presentations of natural objects, can, it is obvious, never be rightly understood, unless we discover of what the figures used were regarded as emblematical, at the time they were employed by the inspired penman.

Equally impossible would it be for us to draw from the sacred record a rule of our conduct. The particular precepts which are contained in scripture must necessarily have been adapted to the circumstances of those to whom they were given; and as these circumstances vary in great degree from our own, the injunctions themselves will be inappropriate or even contradictory. We have to separate between the essential and the circumstantial,—to educe from the law in its concrete form the principle which it embodies, and which alone can be significant to us. The confusion, too common, alas, among all classes of religionists, on these points renders illustration unnecessary.

But if a knowledge of biblical antiquities is so necessary for the mere understanding of the bible, it is evident that it cannot be less so to the man who endeavours to explain it to others. It is in fact much more so. Were it only to save himself from the danger of making lamentable exposure of his ignorance, and thus bringing not only himself but the religion he is supposed to represent into ridicule, it

is his duty to be fore-armed. A little knowledge of the geography of the bible would have prevented a preacher, of whom we have heard, from drawing several inferences and proving several doctrines, from the statement by John that to go from Judea to Galilee Christ "must needs go through Samaria;" but though his ingenuity might have been less conspicuous, probably the cause of truth would have been as well served.

No field of illustration so fairly belongs to a preacher as that which this knowledge opens up. Without noticing its peculiar adaptation in all addresses to the young, there is perhaps no way in which the attention of a general audience may more easily or more properly be gained, than by a somewhat elaborate reference to eastern localities and habits. Nor is there anything that will more give a character of distinctness and reality, both to our thoughts and to our words, than an ability to surround ourselves and our audience with the living forms and actual scenery of which we may speak. With an accurate knowledge of these things, and by no other means, will the bible-histories be instinct with life, or the discourses of our Saviour be to us what they were to those who heard them. Every spot of the holy land will thus be pictured to our minds, and be afresh the scene of hallowed delight. Standing with the crowd of spectators on the upper bank of the Jordan we shall be witnesses of the baptism of our Lord in its pure waters; or following him in his journeying we may see him in the fishing vessel of his disciples on the sea of Galilee; or we may behold him alone on the side of the neighbouring mountain, whilst nature yet reposes in the clear quiet of the early morn; or we may look with him from the summit of Olivet on the majestic but fated city, whose palaces rise

one above the other "towards the blue heaven," whilst above all there is the temple,

"In undisturbed and lone security,
Finding itself a solemn sanctuary
In the profound of heaven."

The streets of Jerusalem, the brook Cedron, the garden of Gethsemane, the house of the high priest, the hall of judgment, the mount of Calvary,—each spot will be to us in some measure what it was to the early disciples, and each has lessons which it teaches only as it is seen. Understanding and feeling these things ourselves, we cannot but be the more able to impart them to others. Thus arresting the attention

and informing the understanding, we have the more reason to hope that we may be successful, by the blessing of the divine Spirit, in arousing the conscience and moving the heart. So may we hasten on the time when every man shall "sit under his own vine and fig-tree;" when "all the rivers of Judah shall flow with waters;" when "they shall come and sing in the height of Zion;" when "all the multitude of camels shall cover her, the dromedaries of Midian and Ephah;" when "her gates shall be open continually;" and "the dominion of the Lord shall be from sea to sea, and from the river unto the ends of the earth."

PHILOS.

THE PROPHETS.

NO. IV. PROPHETICAL INSTRUCTION.

ONE distinction which may be taken between the different methods of instruction adopted by the prophets is that of *private* and *public*. As the accredited ministers of Jehovah, on whom it devolved to expound his will, and who were believed to have an insight into his purposes, the prophets often received messages of inquiry and consultation at their own dwellings. These were mostly from persons in authority, as, for instance, from the kings (see 1 Kings xiv. 2; 2 Kings xix. 2); from the elders of the nation (see Ezek. xiv. 1, xx. 1); from the military chiefs (see Jer. xlii. 1, 2); but sometimes also from individuals in private life (see 1 Sam. x. 6). The answers to these communications were frank and explicit or otherwise, according to the motives they were seen to proceed from. The prophets manifested often but little to respect the *incognito* which those who waited on them would fain

have preserved. As they were the last men to worm themselves into the secrets of others, so had they no ambition to be the depositaries of those secrets. They had not the slightest desire to carry on a juggling traffic in divination, or inclination to gratify that itch for prying into the unknown which is so often the characteristic of desperate minds. It was no part of their plan to trade on the misfortunes of their countrymen.

Their principal ministry was undoubtedly in public. To make their instructions as widely effective as possible, they delivered them commonly in places of public resort,—in the streets of Jerusalem,—in the entrance to those streets (see Jer. xvii. 19),—or in the entrance to the temple (see Jer. vii. 1). On occasion of the annual religious festivals, the *court* of this latter edifice was sometimes frequented by them (see Jer. xxxvi. 2), doubtless for the

sake of the greater multitudes who would then be within hearing. They were sometimes sent with their messages to particular spots, either on account of the associations connected with those spots, or because of the parties they would meet there. Thus Elijah was directed to meet king Ahab in the very vineyard he had extorted from Naboth (see 1 Kings xix. 11), and Isaiah to meet Ahaz in the highway of the fuller's field (see Isa. vii. 3). Jeremiah was sent, at different times, to a potter's house at Jerusalem (see Jer. xviii. 2),—to the valley of Hinnom in its neighbourhood (ch. xix. 2),—and to the king's palace (ch. xxii. 1). The mission with which Jonah was charged to the city of Nineveh will occur to all. It was probably after uttering their oracles in these places of public concourse that the prophets reduced them privately to a more permanent form. The most feasible mode of doing this was to inscribe them in a book, which was accordingly the method commonly adopted, (see Isa. xxx. 8; Jer. xxx. 2; xxvi. 2), but sometimes it would appear that the prophets took the pains to write their words on tablets for public inspection. (See Hab. ii. 2.) Can we doubt whether it was at the former moments that they added or intermixed those personal expressions, which impart so much of interest to their writings? At these times it probably was that they penned those glowing pictures of the future which take us as into an ideal world. It may be questioned whether some of these animated utterances of faith and hope were ever publicly delivered at all. They were not so much messages to the people as messages *concerning* them,—often of much wider import than any local or national interests. Who can believe that the sublime descriptions, doxologies, and appeals of the last twenty-seven chapters of Isaiah were

uttered in the ears of actual auditors? Little could the rapt vehemence of the prophet under such illapses of inspiration brook the restraints of a surrounding multitude. His theme was for all time; and the circle which it embraced comprehensive of all people.

This leads us to notice that the instructions given by the prophets were partly *verbal*, partly *symbolic*. The occasions were not few in which they were to excite the attention, and as the need might be, the hopes and fears of the people, rather by what they *did* than by what they *said*. Thus the prophet Isaiah (see ch. xx.) was directed to walk naked and barefoot before the people; the prophet Jeremiah to go and hide a girdle by the Euphrates (see ch. xiii.),—to go subsequently and in the presence of others break a potter's bottle (ch. xix.), and after making bonds and yokes, and putting them on his own neck, to send them round to neighbouring nations (ch. xxvii.). Ezekiel was directed to cut off his hair, and divide it into three equal portions, which he was afterwards to dispose of in three different ways. (See Ezek. v.) He had previously been instructed to lie on his left side without moving for three hundred and ninety days, and afterwards on his right side for forty days, during all which time he was to eat no food but such as had been prepared by animal ordure (ch. iv.). Subsequently, he was instructed that his wife would die, and forbidden, when the event should occur, to utter any lamentation over her, or exhibit any signs of mourning (ch. xxiv.) The prophet Hosea was directed to take as a wife a woman notoriously immodest, and to live with her at least so long as to allow of her bearing three children (see Hosea i.). Another woman of still looser character, i. e., one who even after matrimony would continue her lewd connexions,

he was enjoined to go and love (see ch. iii.). Of the later prophets, Zechariah was directed to take silver and gold with which to make crowns for Joshua the high priest (see Zech. vi.); he tells us that he afterwards took two sticks which he called "Beauty" and "Bands," and which he then broke successively (ch. xi.). It was the object of Jehovah, we may presume, in prescribing these symbolic actions to his servants, either to excite the people's attention to their messages, or to impress the truth conveyed more vividly on their minds. So, in the early times of the Christian church, a prophet from Jerusalem, named Agabus, not only foretold that Paul would be bound there, but in token of the certainty of the fact, took the apostle's girdle and bound his own hands and feet. (See Acts xxi. 11.)

Much difficulty has been found in reconciling the accounts given of some of these transactions with the notions we entertain of what is reasonable or even what is decorous. Can we conceive that He who forbids his servants to be *unequally yoked* would himself enjoin on one of them a connexion of all others the most abhorrent to a virtuous mind? Or can we conceive that He who knows the weakness of man's frame would exact of another a rigid immobility of posture for the space of more than a whole year? We recur to these two instances, because they are perhaps those which have occasioned most embarrassment to scripture interpreters. Are we to conceive that Hosea and Ezekiel, in the respective cases, are relating real incidents in the histories of their lives, or that for the sake of greater vivacity they are merely investing parabolic narratives with an historic form? The apostle Paul, for argument's sake, transferred to Apollos and himself things (see 1 Cor. iv. 6), which had no strict histori-

cal reality; are we to conceive that the prophets are only using a similar figure? Or are we to conceive that in these chapters they are narrating what took place—what was said and done—in *vision* only? The apostle Peter in undoubted vision (see Acts xi. 5) received directions respecting food against which he remonstrated; are we to treat the directions and remonstrance of Ezekiel as of a similar character? (See Ezek. iv. 9, 14.)

We confess that we prefer decidedly either of these hypotheses to the one which would proceed on the strictly literal character of the transactions, the objections to which are, in our judgment, insurmountable. But few of our readers, we apprehend, but will understand and sympathize with the force of the following.

1. The *scandal* of such transactions must have been great.

We are told by the apostle (1 Cor. vi. 16), that he who is "joined to a harlot is one body." In the formation of an alliance so intimate and so enduring as that of marriage, a prevailing congeniality of tastes and manners is implied. Of what evil example then must such an alliance on the part of a prophet with one notoriously profligate be? What an impression must it give of his own want of continence and self-control! How must it neutralize all the effect of his previous prophetic ministry, and for ever annihilate his moral influence! What would he thenceforward appear to his countrymen but one of the "idle fellows" he had himself rebuked! We do not say that by forming such a connexion a prophet would have incurred guilt in the sight of God, for we hold here with Grotius, that *whatever God enjoins he also sanctifies by enjoining*; but assuredly, without a miracle, he must have lost character. But again—

2. The *hardship* of such transactions would have been great.

Without the clearest necessity, the hardship of requiring such proofs of obedience would have been great. What but the most intolerable penance to a pure mind could be the association for life with another mind altogether depraved and libertine? Would it amount to less than a deliberate renunciation of happiness for life? Would the spectacle of a prophet preserving a fixed rigidity of posture for more than a year be at all less pitiable than that of an Indian devotee? Could we any longer vindicate a yoke thus imposed as being easy, or the imposer as not being harsh? We hold, in the most absolute sense, the proprietorship of the Most High over our bodies and our spirits, which are his (1 Cor. vi. 20); but we cannot believe that he would assert or exercise this proprietorship in so severe a way.

To this may be added, that—

3. The *moral benefit* of such transactions would have been *small*.

Very little good, we apprehend, would have accrued from actions extending over so large a compass. Examples can only be influential in proportion as they are observed. The most eccentric of mortals must despair of making impression on others, whether for good or evil, longer than he can draw their attention to him. To repeat any extraordinary procedure, therefore, till it ceases to be extraordinary, is the very way to defeat its intention. Let us now apply these criteria to the cases of our prophets. What amount of influence can we suppose that examples of such prolonged self-penance would exercise? Few or no eyes, we will venture to say, would be turned on Isaiah as he walked naked and barefoot through the streets after the first month of such singularity. The surprise and sympathy excited by

Ezekiel's posture would scarcely survive a longer ordeal, and we doubt whether the domestic unhappiness of the other prophet would engage the thoughts of his neighbours so long. We have here then the anomaly of moral means vastly disproportionate to the end aimed at. The scaffolding is far too large for the edifice it is to prepare for. The effect of the sermon is neutralized by its length.

It may be urged, in favour of the literal interpretation of these parts of the prophetic records, that not the slightest hint is given in them of any vision or allegory. But in reply to this we may notice the like absence of such hints from other portions which most will allow to be allegorical. What hint did our Saviour give to his disciples that he was not cautioning them (see Matt. xvi. 6) against a literal pharisaic *leaven*? In a still earlier discourse with them, what hint has he left us that he was not thinking of a literal peregrination of demons through wastes and solitudes? (See Matt. xii. 43.) Few readers, we presume, will now attach such an interpretation to his words. In the book of Job, will any one contend that such dialogues really took place between the chief of the fallen spirits and the Almighty as are reported in the first two chapters, or, in the kings, between the lying spirit and the Almighty as Micaiah represents himself to have overheard? (See 1 Kings xxii. 21, 22.) Is it not far more consonant to the scripture doctrine of spirits, and of the relations subsisting between themselves and God, to suppose that these descriptions are parabolic? The truth to be claimed for such portions of scripture is, we apprehend, that of *doctrine* rather than *fact*. They are valuable as a substratum or basis for the appeal or inference raised upon them. Historic in their form only,

they are parabolic or allegorical in their nature. In expounding them, credit is given us for willingness and ability to make the necessary allowance for the boldness of the figures. To mistake such figures for simple realities, and be unable to lift up the veil from the similitude, might be charged upon us as a defect of understanding. (See Matt. xvi. 11.)

The circumstantiality which marks some of these prophetic narratives may be thought by some inconsistent with their parabolic character; it may be thought that the very particular mention made of names and numbers, for instance, gives them an air of reality. Thus, in the case of Hosea, we have the names given, both of the first innocent woman whom he married and of her father. We have a very exact specification of the price he paid for the second as well as of the bargain which he struck with her. We have an equally exact account, in Ezekiel's case, of the articles he was to prepare for his diet. (See Hos. i. 3; iii. 2; Ezek. iv. 9.) But is this more than appears in the parables of our Saviour? Have we not the name of the beggar mentioned in one. (See Luke xvi. 20.) The exact detail of the sums disbursed by the unjust steward in another? (See ver. 6, 7.) Have we not a "*fatted calf*" particularized in the parable of the prodigal, as well as the "*ring*" and the "*shoes*?" (See Luke xv. 22, 23.) Little doubt can be entertained, we apprehend, that the names Gomer and Diblaim in Hosea i. are significant or symbolical names. The want of unanimity hitherto among expositors as to their precise meaning, is no objection to this; for as much may be said of the names Sheshach and Hadrach (see Jer. li. 41; Zech. ix. 1), which are names confessedly significant. Even if success should never be attained in

deciphering them, we must remember that little touches are sometimes thrown into narratives for the mere purpose of verisimilitude. Many of the particulars introduced into the parables of our Lord, serve only to impart vivacity of colouring to them; and we are not to expect, therefore, that every point in a prophetic parable will have something corresponding to it in the real case.

It may be asked, If we allow ourselves thus to substitute an allegorical for a literal sense, what rule we shall have to guide us in the interpretation of scripture? How are we to know, it may be inquired, when we are to forsake the plain record, and when to adhere to it? This is undoubtedly a difficult question, and it would but savour of want of modesty to profess to be able to remove the whole difficulty; but we think, notwithstanding, that some principles may be laid down which ought to be fundamental in the matter. We would here simply say (for our remaining space will allow us no more), that we should feel warranted in rejecting everywhere any clear impossibility, whether physical, logical, or moral.

1. No *physical* impossibility need be admitted.

Violations of physical possibility in a case will help sometimes to determine its character. What should we think of the criticism which would contend for the literal going of a camel through a needle's eye (see Matt. xix. 24), or for the literal adequacy of complete accounts of our Lord's miracles to fill up the vacant space in the world (see John xxi. 25). Here the very extravagance of the statement corrects itself, and the hyperbole is detected by its own boldness. Apply then this test to some of the alleged doings of the prophets. Can we believe that Jeremiah really took a girdle from Jerusalem to

the Euphrates, and afterwards went again to fetch it? (See Jer. xiii. 1—7.) Can we believe that he really took a cup in his hand to the different princes of the earth? (See ch. xxv. 17—26.) The amount of time which would be consumed in these missions is against the idea of their literal execution; and like considerations would dispose of the literal character of some other of the prophetic narratives. Again,—

2. No *logical* impossibility need be admitted.

We can be under no obligation to take literally each of two statements which are inconsistent with one another and which form a case of mutual contradiction. It is on this principle that we are able to understand and vindicate the judgment which overtook the prophet returning from Bethel (see 1 Kings xiii. 24), so harsh, at first appearance, and excessive. The prophet might have felt assured that no second direction from Jehovah could run directly counter to the purport of a first. On this ground it is that some have been led to question the reality of literal fire in the terrible inflictions of the future judgment; other passages, they say, represent these inflictions under a quite different aspect. We are inclined to doubt whether this inconsistency can be well established; but is there not room for some imputation of it in what is recorded of the prophets? Can the second marriage of Hosea be held altogether consistent with the first? We reject, as untenable, the exposition which would make the women in the two cases the same, so that, if we are to accept each transaction as strictly literal, we have in them almost certainly an example of prophetic polygamy.

Lastly, we remark that—

3. No *moral* impossibility need be admitted.

No exegetical exigency can oblige us to receive expositions which would be repugnant to primary moral instincts, or give us unworthy views of the divine character. Here the principle applies "Let God be true, and every man a liar," that is to say, we must, in our reasonings, retain our faith in the divine character, even though it be at the expense of every other seeming truth. No force of apparent evidence can avail to overturn conclusions founded on the character of God. It was this simple maxim which was to preserve the ancient church from danger amidst the bewildering pretensions of false prophets. (See Deut. xiii. 1, 2.) No signs or credentials which such might exhibit were to be allowed under any circumstances to override the fundamental principles of the law. Thus we say that no rules or canons of interpretation can be suffered to prevail in prophecy against the plain analogy of the faith. Does an adherence to the literal import of any passage make the blessed God either a minister of sin, or an austere taskmaster, or a patron of indecency and disorder, we may reject such interpretation forthwith. Any strength of grammatical or logical analysis is but as straw when weighed against such considerations—against the law written on our hearts. We leave the application of this latter canon to our readers themselves. No where more necessarily than in the prophetic writings ought the judgment of the reader to be enlightened and wide awake. "Who is wise," we may say in reference to such writings, "and he shall understand these things; prudent, and he shall know them." (See Hos. xiv. 9.) Or we may quote, with equal propriety, the formula of our Saviour (see Matt. xi. 15; xiii. 9, 43), "He that hath ears to hear, let him hear."

HOW THE PEASANTRY OF IRELAND CAN BE REACHED.

BY THE REV. BENJAMIN CHARLES YOUNG.

LARGE tracts of Ireland's surface are lying waste, her people are transporting themselves to other shores, once busy regions are being depopulated, the peasant habitations are being laid in the dust, and desolation reigns where once the busy husbandman scattered his seed, and reaped his harvest.

An island that ten years back boasted of a population exceeding eight millions, and which according to the ratio of its progress should have numbered to the inkhorn fraternity of the last census at least ten millions, has receded to six millions and a half, giving a result of about one-third less than its early progress indicated. Nor is this all. The drain is still going on. In every port are seen those who are seeking a ship and paying the fare, that they may hasten from their fatherland; while a tide towards the cities and large towns causes a disproportionate depopulation in the rural districts. A void is being created, a people are finding a new home, calculators for the future are becoming alarmed, and are asking, What will the end be? Let those who are wise observe these things, and be ready to do the bidding of Providence, and they shall eventually understand the loving-kindness of the Lord.

The present battle-field of the church is Christendom. Heathendom must never be overlooked. "The field is the world," but ~~THE~~ field of contest is emphatically Christendom. There lurks a dark power that is asking the empire of the world. It is gathering up the alliance of despotic thrones, that erewhile trembled under the cry of liberty resounding through the continent. It has weaved a veil of darkness

which it is striving to stretch over the European mind. It is wooing, cajoling, menacing, and torturing, that it may entangle and retain its victims. Its great fear is, that the people should think. Its great aim is to keep from them the light. The tactics of diplomacy, the denunciations of the altar, the influences of the confessional, are all employed to hold from them the truth, and stultify their intellects.

In Ireland this policy has been palpable and fearfully successful. Afraid of the power of heresy, so called, the teachers of the people guard every avenue of the soul against intrusion. They will that no voice shall be heard but their own. The living voice is proscribed. The press must convey no thought unindorsed by the spiritual authority. Even God must not speak without permission. Indignant at the daring restraint, the missionary nursed in the arms of liberty cries, "Strike, but hear," and the mother of harlots laughs in his face. Wondering at the mental serfdom of her sons he asks, Where is your manhood? and they bellow in his ears. Foiled in his attempt to gain a hearing, he resorts to the silent testimony of some gospel tract, and it is torn to shreds in his face. He falls back on the acknowledged version of their own scriptures; "they will reverence that," he says, and he is hailed as a trickster. As he retires to his closet, he says, "O Ireland, Ireland, when will thy sons listen to the word of life?" Let him cultivate the field that is open to him, let him thank God for the individuals who from time to time abandon the apostate church, and let him remember that God reigns.

Now here it is that the study of providence becomes deeply interesting. "Watchman, what of the night?" What is the meaning of the changes that are taking place? Has not God a blessing in store for this poor down-trodden country? Shame on the men whose only remedy for Ireland is that she should be submerged for a while in the deep waters of the Atlantic! If they are not too infidel, let them know that God has other means in his hand of accomplishing his benign purposes towards her children. It is not our purpose now to show how much the influence of a dominant priesthood has lessened; we say not how much of the new-born energy of the present time is the spasmodic effort of a cause that has begun to lose its hold on society; we note not how large a portion of the Roman Catholic laity are being disgusted with priestly assumptions; we aver not that the string of authority has been drawn too tightly, and that a venturesome hierarchy are letting down its tension lest it should break; we profess not to mark how ecclesiastical orders are being openly disobeyed; we rather call attention to a rule in the divine government, laid down by Paul in his address to the Athenian sages, "God . . . hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him and find him." (Acts xvii. 26, 27.) Has he not acted upon this rule in all ages? Why did he place his chosen people in the centre of the earth? Why did he throw them into Egypt, into Assyria, into Babylon? In the light of such an arrangement, study the history of Ireland as it is now being written. Did her people cleave to home and kindred with proverbial fondness, so that it might be

said of the sons of her soil that they took pleasure in its stones, and favoured the dust thereof? What marvellous change is this then that has come over them, that they are seen flying from their fatherland, joyous to be rid of a country they have so much loved?

And whither are they going? Are they passing to the home of their spiritual lord, that they may support that throne which totters in the midst of its own subjects? Are they forming some independent kingdom, whose influence by and by may be thrown into the scale of superstition and despotism? Rather, they are being borne to the growing empire of the west, to be brought under the plastic forces of a land of freedom and bibles: a land where the Christian missionary awaits their arrival, and the majority of them renounce their superstition in the second and third generation.

And what will be the result of this distribution on those who remain?

The impenetrable, confident phalanx is broken. The electric force that held the body of priest-ridden humanity together is withdrawn. The consolidated mass of Romanism is falling asunder. Will the people be more ready to listen to the soothing strains of gospel grace?

A very important question remains, one on which we would lay emphasis.

Who shall cultivate the vacated acres? Who shall fill up the void that has been made? Who shall be the neighbours of the peasantry that remain? What shall be the nature of those influences carried into their midst? Is there not an appeal to Britain? Is there not a voice from the past speaking to her? Can she look at that people, down-trodden, alienated, superstitious? Can she look at that land seemingly entailing a curse for both holder and proprietor, and not feel that her sin has found her out?

By that very soil which has attracted

the cupidity of the Saxon, and cursed his inheritance, God in his providence seems to be offering him the opportunity of redeeming some of the evils of the past.

It is not a very unusual thing for a number of agriculturists to quit their country and find a home in some distant land. The purpose originates in some one mind, and the feeling spreads. Or simultaneously a number of minds are similarly affected until a little brotherhood of emigrants are drawn together, and direct their steps to a foreign shore—the germ of a future community. Let such companies form settlements in Ireland. Let them bring the bible and the schoolmaster with them, and they may “prepare the way of the Lord, and make straight in the desert a highway for our God.” The plan is simple. A man of capital purchases a large tract of land, which he either works himself, or lets in portions of moderate size to Christian or philanthropic farmers. Or a number of agriculturists rent the district for themselves. The soil is cultivated and the peasantry are employed. In some central spot a school room is erected, which in the day time is a place of instruction for the young, and in the evening is thrown open for bible instruction. The school house is erected by the proprietor, the tenants, or the public, as circumstances may dictate. The schoolmaster is in part supported by the same parties, and in part by the payments of the children’s friends. What is there Utopian in such a plan? What is there impracticable? Agriculturists go to Australia, to the States, to Canada, why not go to Ireland? Good land may be purchased or rented at a small price. The Irish papers are crammed with advertisements of land to be sold under the Encumbered Estates Act. Labour may be obtained at a painfully low rate. A market may

be had which will nearly or quite furnish Mark Lane prices for the produce. Ireland is only across the channel. The spots might be visited before any decisive step should be taken. Parties emigrating need not leave their friends and home for ever.

Three things constitute the wants of the Irish peasantry. The *bible—education—work*. The last must pioneer the first. Offer them the bible and education, and they will take nothing. Offer them work and they will take all. Philanthropy may be a sort of John the Baptist mission to the teacher and the Bible.

We ask no interference with their liberty, we deprecate buying their conscience, we repudiate some of the means which have been resorted to in winning proselytes to protestantism. Only give them the protection which labour would afford them, and by thousands the population would listen to the school book and the word of God. There is a vast amount of dissatisfaction with the priesthood abroad amongst the peasantry. They are shrewd enough to see through the manoeuvres by which they are managed. Not a few have got over the terrors of damnation fulminated from the altar. Many are asking, What is truth? And some who have not reached that point have learned that something once venerated is not truth. But to listen to Protestant instruction would be to earn the curse of the priest, by which they would lose the bread they eat, and probably be driven from the homes they love. Make them independent of starvation by giving them work, and by thousands you may instruct them.

Let British Christians consider this subject. On the business part of the question they can easily make inquiry. This being done, let them study their principles, and question their hearts. It may turn out that the church has

been resting too exclusively upon a few prominent means of evangelizing the world. There is one passage of God's word often heard from the lip, less frequently seen in practice: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) How could the apostle urge more strongly an entire consecration of the man? The common-place, animal practices of eating and drinking are to be done to the glory of God. He does not think it superfluous to add, "and whatsoever ye do." Preaching the gospel, though one of the chief, is not the only means by which the

knowledge of the Lord shall fill the earth. The every-day acts of Christian life are to rub away the prejudices and ignorance of poor fallen humanity, and glow with the pure light of heavenly grace and charity. If a Christian may not dispose of his property as he pleases, may he dispose of himself as he pleases? If he may not live how he likes, may he live where he likes? Might Abraham, might Jonah, might Paul? May the modern missionary? May any Christian? Reader, may you?

Cork, Oct. 9, 1851.

THE MANIFESTATION OF THE TRINITY.

BY THE REV. JAMES ACWORTH, LL.D.

WHILE we insist upon the unquestioning admission of the bare fact of a tri-personality in the Deity, because it is attested by scripture, there are one or two considerations, which may be mentioned as accounting, not for its existence, but for its manifestation or disclosure. May it not be, that this fact is an essential Characteristic, an incommunicable Excellence, an unparalleled inimitable Perfection of the All-Perfect One? We see variety, and we see also simplicity in the different productions of his hand. It is by the wondrous and infinitely diversified blending of these two, that so much grandeur, sublimity, loveliness, and beauty, clothe and adorn the universe; but it is in himself alone they indissolubly combine, and everlastingly centre. In a sense, predicable of no other Being, he is at once simple and complex: One and yet Three; or, reversing the order of the words, Three and yet One: and such being the fact, he has gra-

ciously condescended, by oral and written communication, to make it known. What relations the several Persons of the Godhead essentially sustain towards one another, we pretend not to decide. Whether those expressions of scripture, which speak of the Son, as begotten of the Father, and of the Holy Spirit, as proceeding from the Father, are to be interpreted absolutely or relatively—though we are frank to avow a preference for the former of these views—is, we apprehend, a point which does not at all affect the doctrine itself of a Triune existence. Apart from all such expressions, which refer exclusively to mode, there is abundant proof of the fact, that the Son is God, and that the Spirit is God, as well as the Father; and yet at the same time, that there are not three Gods, but one God; and this fact, we say, may be, and, we think, is indicative of a Characteristic, an Excellence, a Perfection, altogether and necessarily unique. But

the discovery of this strangest of all mysteries, if indeed there can be degrees of mysteriousness, is made not to gratify curiosity; nor even, so far as we mortals merely are concerned, to give a full, hitherto unrevealed and unimagined, manifestation of Deity; but in immediate and, as it would seem, necessary connexion with our recovery, as apostate creatures, from sin and misery to holiness and bliss. Every reader of the inspired oracles, however cursory and careless, must have observed, that throughout the Persons of the Godhead are represented as undertaking different parts in the economy and work of human salvation. The Father, for example, sustains the office of Lawgiver and Judge; the Son, that of Surety and Substitute; and the Spirit, that of Renovator, Monitor, and Guide. In his rectoral capacity, the Father upholds the authority of law, and enforces its penalties: in his mediatorial, the Son endures the inflictions of avenging justice, and thus clears the way for the honourable restoration of the fallen guilty creature to purity and peace: in his recreating, the Spirit brings the sinner to repentance and a full cordial acquiescence in the divinely instituted method of safety and bliss. It is thus, in connexion with the scheme of human recovery, and as necessarily involved in its execution, the fact of a Plurality of Subsistences, or of Persons in the Godhead, becomes known to us; and it may be, that with a view to the discovery of this most singular of all facts, and especially with relations of such unspeakably thrilling interest, the apostacy of man was permitted to take place. Whether so or not—a point on which we would be the last to dogmatize—it is clear, that the doctrine under notice is far from being a theoretic one. It is, on the contrary, largely fruitful; producing in

the hearts and lives of all those who intelligently espouse it, and consistently obey its impulses, the most precious results. A profound reverence for the holy character and righteous government of God, as seen in the conduct of the Father; an unbounded admiration of his wisdom and grace, perfectly harmonizing justice and mercy, as beheld in the conduct of the Son; gratitude, obedience, and love for the exercise and enjoyment of his recuperative power, as witnessed in the conduct of the Spirit; are sentiments and affections it necessarily inspires: and such, beloved brethren, are the practical evidences you will ever furnish of your enlightened appreciation of its significancy, and of your devout impassioned thankfulness for its benefits. Immovably persuaded, that you possess the truth in regard to this sublime doctrine, you will hold it in the love of it, without allowing yourselves, even in its defence, to be betrayed into vain janglings or idle logomachies. Ever remembering, that on your own voluntary profession of "repentance towards God, and faith towards our Lord Jesus Christ," you have been baptized into "the name of the Father, and of the Son, and of the Holy Ghost;" thus acknowledging your equal obligation to, as well as thorough belief in, these blessed Persons, constituting the ever-adorable Trinity, or the tri-une Jehovah; you will as constantly aim, by acting agreeably to the vows then made, to secure the rich benediction, which the apostle Paul implored from Them alike on his beloved brethren in Corinth: and which we close by affectionately and earnestly invoking on every one of you, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—*Yorkshire Circular Letter*, 1851.

REVIEWS.

The Test of Experience; or, the Voluntary Principle in the United States. By JOHN HOWARD HINTON, M.A. London: Cockshaw. Fcp. 8vo., pp. 124.

THERE is nothing that men are less disposed to act upon than mere logical convictions of the correctness of a theory. They are so fond of walking by sight, that they ever fear to commit themselves to a practical belief in almost self-evident truths, if they cannot recognize them as old acquaintances; or rather, perhaps, wilfully blind to the light that comes to them from above, they dare grope no farther than backwards and forwards over the ground they have all their lives trodden. They doubt first the correctness of the premises and then the soundness of the conclusion; and if these still appear to be unquestionable, they imagine that there must be some fallacy lurking somewhere which they are unable to detect, and sit down to wait till some of greater faith or courage show them the way, and prove to them that what is right in theory cannot be wrong in practice, and that when a man trusts himself to the guidance of truth she never betrays his confidence.

Still more is this the case if the theory under consideration has respect to questions of momentous import, and runs counter to long cherished habits and associations. In such circumstances it is neither to be wondered at nor grieved over, if men are especially prone to doubt the truth of their opinions, to attach to the machinery of their forefathers a meaning and a power which never belonged to it, and to look eagerly for some practical illustration of the well-working of that scheme

which asks with so much confidence for their suffrages.

It is to this principle, inherent in human nature, and especially conspicuous in the practical mind of our own old established country, that we attribute in great measure the fact that the desire for the liberation of religion from the state has not made more headway in our land. We do not mean that this may be regarded as the cause, to the exclusion of others, or in respect to all classes of the community: the immense money influence that is in the hands of the church, the political—advantages of a powerful body of men in cringing subserviency to government, and above all the indifference to all action or thought which does not promise a sure and quick return of pounds, shillings, and pence—so characteristic, alas, of our people and our times,—all are obstacles to a practical conviction on this matter, which, though far from insurmountable, demands, in the nature of things, very vigorous and long continued exertion for their removal.

But there is another class, and that a large and important one, on whom these things have but a slight influence. There are men in the establishment and out of it—earnest, devoted, self-denying men—men who are not insensible to the importance of the subject or to the weight of the arguments in its favour,—who yet either shrink from avowing their convictions, or throw the weight of their influence into the opposite scale, through fear of the result.

It is therefore necessary to deal with this class differently from others, and

to present to them considerations which on others would be thrown away. It has been shown that the dependence of the church upon the state has no shadow of warrant from scripture; that it is alike opposed to the direct teachings as to the pervading spirit of living Christianity. It has been shown that its constant influence has been, under the name of Christianity, to substitute the formal for the actual, the mechanism for the life; to propound a territorial and conventional belief for one personal and real; and to represent it as essentially greedy and persecuting, rather than as being an embodiment of beneficence and love. It has been shown that with regard to the church it has repressed its efforts, withered its faculties, and eventually sapped away its life; that it has led to a cold Erastianism or a diabolical despotism; that it has ever brought into its communion hypocrites and worldlings; that its ministers have entered it, and preached in it, and plotted in it for gain; and that it is powerful for evil, and in general preventive only of good. It has been shown that with regard to the state this union has been the enemy of all progress, has stood in the way of every movement conducive to social prosperity, has betrayed into the hand of despotism the influence of religion, and is at the present time, in our own country, in innumerable ways depriving a large proportion of the people of their civil rights. These things have been clearly, repeatedly, and conclusively shown, and yet the parties of whom we speak, with bated breath and tremulous with fear, stagger forward and implore that the palsied hand of the state may not be withdrawn, lest forsooth the ark of Jehovah should be overturned.

It is to inspire with courage these individuals, and to show them, further,

that what has been proved to be right has also been found to be effective, that the small volume before us has been produced. Turning for the moment from what ought to be to what is, we have exhibited to us in a condensed form the results of the liberation of religion from state control, in a population now as numerous as our own, and for a length of time amply sufficient to test its consequences. These results, it is not necessary to say to any one acquainted with the larger works on the subject, are most satisfactory. We shall furnish an outline of them, interspersing it at the same time with such remarks as may offer.

The establishment-principle in the United States had so to speak a two-fold chance. In Virginia and the southern states, it stood, when first it was acted upon, on the old ground of episcopacy; the machinery of the English church was called into play, its rites and formularies were observed, and it was under the jurisdiction of the English bishop. In the New England states, on the other hand, with no less a determination to bind the church to the state, the form chosen was the Independent; and here it had, moreover, the advantage of being constructed and sustained by men famous through all succeeding time for the depth of their religion and the determination of their characters. The pilgrim fathers were men whose sacrifices for conscience' sake testified to their earnestness, and whose endurance of persecution at the hands of Anglicans would have taught them the uselessness and the criminality of seeking to check the development of religious life by such means, had not persecution of necessity belonged to a state-religion. Roger Williams, however, holding baptist and anti-state church views, was banished; other Baptists were flogged, imprisoned, and driven into exile; many

Quakers suffered the same wrongs, and three were actually executed.

In the meantime the evil influence of the union on religion manifested itself. The first settlers were all Christian men, and in accordance with their principles of state-churchism none were allowed to enjoy civil rights but members of their churches. But of the next generation all were not converted men, and thus at length there was a large proportion of the people excluded from citizenship. To remedy this all were declared to be members who had been baptized, and, in consequence, before long the table of the Lord was habitually surrounded by unconverted men. Eventually all sects were paid, and compulsory support was given "to anything which could contrive to call itself by a Christian name."

In the episcopal states things were no better; in some respects much worse. The pillory and the prison were called into requisition against dissenters, and many privileges were monopolized by the conforming party. On the other hand, idleness, drunkenness, and gross immorality distinguished the clergy; discipline was impossible; and the ministers of religion were regarded with contempt. With such priests the condition of the people may be imagined.

It was in these states that the yoke was first broken. It was owing, to some extent, to political influences. The clergy and the episcopalian party had taken the side of the crown during the war of independence, and this, together with the facts above stated, increased their unpopularity. This, however, was not the whole of the matter; as the celebrated act passed by the General Assembly of Virginia, enouncing most forcibly the great principle of freedom of religion from state connexion, plainly shows. This was passed in 1785; and the other episcopal states

soon followed in its wake. In New England the contest was much more protracted; and it was not till 1833 that in Massachusetts, the last of the New England states to throw off the yoke, this step was taken.

Mr. Hinton having detailed these facts, sums up the argument from the abolition in several paragraphs which we had marked for quotation, but have not room to insert.

We are next directed to the results of the abolition; after having presented to us the speaking fact that all denominations, and with scarcely an exception all the individuals in the denominations, agree in testifying the vast superiority of the present system over that which they have abandoned. In Virginia the temporary evils incident to so great a change were the severest, but even here they were speedily overgotten; and now instead of a dissolute clergy, hated and despised by the people, in the episcopal church there is to be found a body of as devoted, successful, and respected ministers as in any denomination in the present day. Were such a change made in our country what might we not look for as the result in our own episcopal church!

The amount of church * accommodation, of course, furnishes a test to some extent of the efficiency of the system on trial. In many respects it is unsatisfactory as a criterion, because it is obviously far more easy to build and to endow a church, than to secure the faithful and efficient preaching of the gospel when the building is raised. Besides, the scattered nature and the unprecedented increase of the population, and the large extent of land over

* In the United States the buildings for public worship are always denominated *churches*; this has been followed by Mr. Hinton in this volume, and must be understood throughout this article.

which every year it is extending in the United States, place any system under a vast disadvantage, especially as compared with such a dense and stationary population as our own. Severe, however, as is the test, the voluntary principle comes out from it with glory; it not only proves itself to be equal to the compulsory form, but shows itself vastly superior.

Mr. Hinton's statistics are taken almost exclusively from the accounts furnished by Drs. Reed and Matheson in 1835, and by Dr. Baird in his work on Religion in the United States, published in 1843, and in a statistical paper read by him in the Conference of the Evangelical Alliance in August of this year. We are supplied with the following general results. In 1835, for a population of 13,000,000 there were 12,580 churches; thus giving the proportion of one church to every thousand of the population; or, as only half a population, reckoning children and infirm, can be at public worship at one time, one church to every five hundred. Since 1835 the population has increased to 23,000,000, the churches on the other hand having, with an unparalleled rapidity, reached the number of 61,767; thus furnishing more than a church to every four hundred people, or a church to every two hundred of those who at one time could avail themselves of public worship. Thus "in fifteen years the population had increased not quite twofold, and the number of churches had increased more than fourfold."

We regret that the author has not pushed the argument somewhat further than he has done, by comparing these figures with the results furnished in state-church countries. Mere figures, and especially when of high amount, do not force that conviction on the mind which they would do were they translated into comparative statements.

We are sorry, too, that we cannot just now lay our hands on those details which would enable us to do more than merely illustrate our meaning. Some few comparisons, however, we may make.

We have seen that in the United States with a population of 23,000,000 there are 61,767 churches, or about one for every 372. In England and Wales, with a population which instead of doubling in the last fifteen years has not increased more than twenty per cent.,—a population of 13,897,187 in 1831, there were furnished 11,825 churches in connexion with the establishment*—one church only for every 1,175 people. So much for the voluntary principle contrasted with a state-church whose property amounts to £10,000,000 a year. We have a right to demand that what is done by the whole of the religionists in the United States, should be equalled, at least, by the established church at home; since she professes to be the only church, and calls those who separate from her heretics and schismatics. Let us look, however, at what dissenters have done in England, and add this to the churches furnished by the state. There were in 1831, 7,405 dissenting congregations; these with the churches of the establishment would give one church only—in densely peopled, old established England, with immense church revenues and with a third of the people dissenters—one church only for every 722; the United States one for every 372.

Again in Scotland there are 1,105 churches in the establishment, being one to every 2,379. The Scotch dissenters, the larger part of the people, have 1,422; altogether furnishing one for every 1,040. Thus in Scotland—celebrated universally for the number

* McCulloch's Statistics, contained in Rev. B. W. Noel's Essay on the Union of Church and State.

of its gospel privileges—there are three times fewer churches in proportion to the population.

Or again ; in the four cities of New York, Pennsylvania, Boston, and Cincinnati, in 1835 there were 191 churches to 51,000 inhabitants ; one, that is, to every 2,600. Since then the churches have increased fourfold and the population doubled ; giving us therefore one church for every 1,300. But what is the case with London ? In 1843 there was a population of above 2,000,000, and here, including its large number of city churches, it had altogether 350, or one only for every 5,700. Add to these, if you will, the dissenting conventicles, and you have altogether 797 ; one to every 2,500. Striking contrast this to the American cities ! Or compare with these cities the cotton and woollen districts of Lancashire and Yorkshire, and we find that the Church of England furnishes 367 churches to a population of 2,069,271 ; one only to 5,670 inhabitants.

Or to take another view, and one which more severely tests the elasticity of the voluntary principle ; how are the United States supplied with churches. in proportion to the extent of surface of the country ? Here, if anywhere, the supply must break down. We will take the three states of New York, Massachusetts, and Pennsylvania—states in which it will be seen that the population is far more sparse than even in Scotland ; as it would be obviously unfair to include those states in which thousands on thousands of square miles are unoccupied, and these are the only old established states whose church statistics we happen to have. Even in New York, too, twenty-five years ago, three-fourths of the land was uncultivated. But what are the results. In these states there are 6,433,000 inhabitants to a surface of 100,835 square miles ; 63 inhabitants to a mile. In

England there are 50,000 square miles giving 360 to a mile, and in Scotland 30,000 square miles,—93 inhabitants to a mile. With this difference as to the density of the population, what is the difference in the proportion of churches to the land ? This :—that whilst in England we have one church to rather more than every four miles, we have in these States a church to less than every six miles ; whilst in Scotland we have one established church only for every twenty-seven miles, or even including dissenting places only one church there for every twelve miles. When the States are fully peopled what may we not expect !

The results then are these :—

	Churches.	Inhab.
United States	61,767	1 to 372
England & Wales Established	11,825	1 to 1175
Including Dissenters.....	19,230	1 to 722
Scotland Established.....	1,105	1 to 2379
Including Dissenters.....	2,462	1 to 1040
New York, Pennsylvania,		
Boston, Cincinnati say	382	1 to 1300
London, Established	350	1 to 5700
Including Dissenters.....	797	1 to 2500
Lancashire and Yorkshire		
Cotton and Woollen Dis-		
tricts, Established	367	1 to 5670

	Sq. Miles.	Inhabitants.
New York, Pennsylvania,		
Massachusetts	100,835...	63 to a mile
England and Wales.....	50,000...	360 to a mile
Scotland.....	30,000...	93 to a mile

New York, Pennsylvania,		
Massachusetts	1 church to	6 miles
England and Wales.....	1 church to	4 miles
Scotland Established	1 church to	27 miles
Including Dissenters.	1 church to	12 miles

The power of the voluntary principle in meeting the demands of so extraordinarily increasing a population, is seen from the fact that last year, whilst the population increased at the rate of 800,000, no less than 1,000 new churches were built,—one, that is, to every 800 of the new population. The cost of these is estimated by Dr. Baird at £500,000.

The next matter brought before us

is the supply of ministers to meet this great and rapidly increasing demand. It would be no wonder, surely, if in a country constantly being peopled from without, there should in this matter be found a great deficiency. We need not be surprised, therefore, to learn that there are in the United States more buildings than preachers to occupy them. In 1835 it was estimated that there were 11,450 ministers for the 12,580 churches. In 1842 there were 21,324 ministers to 42,970 churches. In 1850, according to Dr. Baird, there were, including 9,000 local preachers in the Methodist body, 36,000 ministers for the total of 61,467 churches.

Now, whether this can or cannot be satisfactorily explained, and whether, which is far more doubtful, it would have been possible on establishment principles to have secured preachers—to say nothing of faithful preachers of the gospel—under such circumstances,—still this is a startling deficiency. For so far as our experience goes, it is far easier under the stimulus of excitement to raise a building than afterwards continuously and efficiently to support the minister. We wish, therefore, that whilst presenting a fact so open to the remark of an opponent, there had been an attempt to show how this deficiency might be adequately explained. We can do no more, from a want of fuller details, than merely suggest how this might have been done.

The deficiency, then, amounts to 25,000. Of these, in the first place, 15,000 belong to the Methodists; and as we know that with them service is conducted by the same ministers in three, four, or more places a week, we may fairly conclude that there are few churches indeed belonging to them at which service is not conducted at least weekly. We thus get rid at once of 15,000 of the number wanting.

There are still left 10,000 more

churches than ministers. Now with regard to these we may remark that judging from our own body, whose statistics alone we have, in the eleven old eastern states, for 2,118 churches there are 2,092 ministers; a deficiency, that is, of no more than 26. In the southern and western states, on the contrary, for 7,657 churches we have only 5,547 ministers; a deficiency of 2,110, or in fact the whole deficiency in our denomination. So that in districts fairly peopled and of a settled character, the supply is equal to the demand.

We may remark, further, that we are furnished by Dr. Baird, in his paper read at the Conference of the Evangelical Alliance, with the number of the missionaries employed by three of the Home Missionary Societies (the American, the Presbyterian, and the Baptist Home Missions); and from this we find that 1,736 missionaries supply 3,589 churches; and supposing that the other six missions, whose statistics are not given, to cover a proportional deficiency, 6,000 of the 10,000 are accounted for, leaving a lack of only 4,000. Now, we are informed by Dr. Stow in a letter quoted by Mr. Hinton that in the western states, in our own denomination, one pastor often supplies two, three, or more churches. And if this be the case with other bodies, as we see no reason why it should not, there will remain but little room we think to object to the voluntary principle that it does not furnish sufficient ministers for the churches. To us, indeed, it appears an extraordinary thing that whilst annually 1,000 churches are being built, there should not be found a far larger proportion unable to find faithful ministers fitted to occupy them.

This, however, is not the whole of the matter, nor is it that which bears most upon the question at issue. Admitting, for the sake of argument, that

there is the deficiency of 25,000 ministers in comparison with the buildings erected, the questions yet remain, what is the number of ministers in proportion to the population, and what in comparison with the number provided by the state in our own richly endowed country? In England and Wales, according to an estimate by Mr. Noel, there might in 1831 be reckoned 12,923 ministers to a population of 16,000,000; affording one minister to every 1,238 persons. In Scotland there were in 1847 in the established church 1,105 ministers to a population of 2,628,957; one, that is, to every 2,379: or including dissenters 2,527 ministers,—one to every 1,040. What, then, is the case in the United States? Why, that without including the Methodist local preachers—in our opinion not less fit preachers of the gospel, at least, than hundreds in our establishment—there is one minister to every 850 of the people, or including them one to every 688. So that the voluntary religionists in America excel the English establishment, by furnishing a third as many more, or even twice as many ministers in proportion to the population.

	Ministers.	Inhabs.
United States, without local		
Preachers	27,054	1 to 850
Do. With local Preachers	36,000	1 to 638
English Establishment	12,923	1 to 1238
Scotch Establishment.....	1,105	1 to 2379
Including Dissenters	2,527	1 to 1040

Details are next given with regard to the theological institutions, and in reference to the salaries which ministers receive. It is stated by Dr. Baird that while many labour gratuitously, and in general none are so well provided for as the lawyers and the physicians, to whom they are at least equal in ability, yet the greater number are able with economy to live comfortably and respectably. Dr. Baird estimates that the amount paid last year to ministers

in the shape of salaries, &c., was no less than £1,534,130.

The number of communicants in the United States in 1842 was 2,415,414; in 1850 it is 3,292,322, a very large general increase.

Mr. Hinton then brings before us the subject of the development of religious and benevolent activity under the influence of the voluntary principle; as manifesting itself in Sunday schools, bible classes, Home and Foreign Missions, and Bible Societies. Very many interesting facts are brought out, which we must pass over. The amount raised for religious purposes in general last year is estimated at £3,000,000. Previous to the year 1812, there was not a missionary society in existence, with the exception of the Moravian brethren; last year in America £135,000 were devoted to foreign missionary purposes.

The remaining portion of the book is occupied by a survey of the general argument in favour of the voluntary principle from these its direct results,—by a narration of its indirect results—among the most delightful of which are the almost entire and universally acknowledged absence of denominational rivalry,—by a short but satisfactory answer to some frivolous objections by Captain Marryatt and others,—and by a few concluding paragraphs of much point and power. These we had intended to quote, but we have already so far exceeded the limits we prescribed to ourselves that we forbear. We have the less reluctance to do this, as we have no doubt that a very large number of our readers will procure the book for themselves,—its size and price putting it within the reach of all. Had it been rather less condensed it might perhaps have been somewhat more valuable; but as it is, it furnishes a very useful manual, and one which we believe will prove of good service in

the encounter with state religion in our own country. We cordially concur in the plan pursued by the Anti-State Church Association, by whom it is published, of directing their main energies at present to the formation of public opinion. We do not by any means intend to imply that where effective action is possible it is not desirable to take it; we believe firmly that it is: but yet this action even ought to have as its chief object the attracting attention to the principles which we assert. Other parties hostile to state-bound and state-paid religion are now or will soon be in the field; but these need to be enlightened, and the public needs to be informed of far more than these can tell them. The high-church party do now ardently desire separation from state control; but they would strive if possible to take with them the national property by which they are at present supported. Political economists may

perhaps soon determine on the separation; but from altogether political reasons, or perhaps with the secret hope on the part of some that it may bring with it the downfall of religion. The evangelical clergy as a body will probably still hanker after the prestige which they erroneously imagine state patronage affords to religion, and will hesitate to trust in the power of God-given truth; and the holders of church patronage and all the worldly-minded gainers by church preferment will to the last resist all interference with their "vested rights." We differ alike from all these; some we must teach, some we must assure, and some we must with all our vigour withstand. When the battle has fairly commenced will be seen the importance of weapons such as the one we have before us; when facts will be found stronger than worn-out theories or even than political or priestly selfishness.

BRIEF NOTICES.

Chaldee Reading Lessons: consisting of the whole of the Biblical Chaldee, with a Grammatical Praxis, and an Interlineary Translation. London: Bagster and Sons. Post 8vo., pp. 140.

These reading lessons are on the same general plan as the Hebrew Reading Lessons by Dr. Tregelles. They consist of an interlineary translation of the Chaldee of Daniel and Ezra, the affixes and suffixes being in an open character, and copious analytical notes being furnished in the margin. We doubt not that the book will be of much service to those who having as a basis some knowledge of Hebrew are anxious to obtain an insight into the distinguishing characteristics of the Chaldee dialect. Complete paradigms of the Chaldee pronouns, verbs, and nouns, are prefixed.

Syriac Reading Lessons: consisting of Copious Extracts from the Peschito Version of the Old and New Testaments; and the Crusade of Richard I. from the Chronicles of Bar Hebraeus; Grammatically Analyzed and Translated: with the Elements of Syriac Grammar. By the author of "The Ana-

lytical Hebrew and Chaldee Lexicon," &c., &c. London: Bagster and Sons. Post 8vo., pp. 87.

This forms a companion volume to the foregoing, and is constructed on the same plan. An outline of Syriac grammar precedes the extracts which are given, accompanied as in the other case with a translation and numerous notes. The publishers state in the preface that they intend following these volumes by others in some of the remaining oriental tongues.

Letters written during a Tour in Holland and North Germany, in July and August, 1851. By JOHN HOWARD HINTON, M.A. London: Houlston and Stoneman. 12mo., pp. xii., 242.

Our Intelligence department will this month furnish ample evidence of the agreeable character of this volume. The extracts which the reader will find there are copious; but much religious as well as general information remains to which we have not made any allusion. The letters were addressed by Mr. Hinton to those

who would receive them as from him with an affectionate eagerness in which strangers must not be expected to participate; but though they display marks of the haste in which they were written, and afford opportunity to cold critics to animadvert on some of the personal details, they furnish valuable information respecting the moral and religious state of several parts of the continent, and abound in observations of excellent tendency.

The Age and the Ministry. A Sermon delivered to the Students of Horton College, on their Re-assembling, Aug. 6th, 1851. By JAMES WEBB, Ipswich. Printed by the request of the Students. Leeds: Heaton. pp. 27.

From the description given of the children of Issachar, in the first book of Chronicles,—“men that had understanding of the times, to know what Israel ought to do”—the preacher takes occasion to remark that the Christian church in every age should engage in active service; that every age is marked by peculiar aspects and influences; and that the agency of the church of Christ should be adapted to the form and spirit of the age. He then admonishes the inmates of the College, that, as a part of the ministers of Christ, they should endeavour thoroughly to know the spirit and character of the age in which they live; that they should turn their knowledge of the age to practical account in guiding the energies of the church of God; and that the possession and right use of their knowledge of the age will greatly enlarge the sphere of their moral influence. The age he exhibits to his hearers as remarkable for extensive literary and scientific research and discovery—an age in which the various systems that have occupied a conspicuous place in the world are undergoing a close and rigid investigation—an age fertile in expedients to increase the sum of human happiness—an age of great political excitement and change.

A Memoir of the Life and Character of the late Mr. Peter King, Deacon of the Baptist Church at Kingstoney, Gloucestershire, who Died, January 2, 1851. By THOMAS FOX NEWMAN. London: B. L. Green. 12mo., pp. 70.

An account of one whose excellencies were generally acknowledged, and whose deportment was so completely influenced by religious principle that the author says that “his inquiries have not issued in the detection of a single fault.” The miniature at the commencement of this number will probably lead many to desire a sight of the full length portrait furnished by Mr. Newman.

The Library for the Times. The Church of England in the Reigns of James I. and Charles I. London: Cockshaw. Fcp. 8vo., pp. 126.

The times of the Stuarts are at once the most interesting portion of English history, and the most pregnant with events bearing on the whole fabric of the English constitution. On the one hand established priestism and a

self-confident kingly despotism were joined hand in hand; and on the other were arrayed those who had felt the power of spiritual life in their souls, and who were prepared to struggle manfully for religious and for civil freedom. Notwithstanding, however, the interest and importance which attaches to those times, there are none in which the true relations of the events and the real characters of the actors are so misunderstood; and this, in great measure, because in almost all our popular histories they have been looked at in the light, and have been subjected to the influence, of the most unconditional subservency to the established church. Nothing therefore can be more desirable than that the history of the times should be set free from such unfair control; and that the church herself should be brought boldly before us, in her spirit and her doings. We are glad to say that this object is well accomplished in the series of which the volume before us forms the third portion. It is a worthy companion to the *Life of Milton* noticed in our last number; and all may be recommended to read these volumes for themselves, and to introduce them to the notice of those within the reach of their influence.

Reasons for Secession; or, Objections to, Remaining in the Established Church. By the Rev. T. TENISON CUFFE, M.A., lately Minister of Carlisle Episcopal Chapel, Kennington Lane, and Incumbent of Colney Heath, St. Alban's. London: Partridge & Oakley. 8vo., pp. 59.

Mr. Cuffe having been a minister of the Church of England for thirty years, in November last resigned his incumbency and quitted its communion. Having for a long time had objections to the discipline of the church and its connexion with the state, the decisions of Sir Herbert Jenner Fust and the Privy Council on the Gorham case, made it evident to him that baptismal regeneration was the doctrine of the Church of England, and that no minister who disbelieved that unscriptural dogma ought to remain in its communion. The pamphlet is chiefly valuable for the circumstances which gave rise to it. Mr. Cuffe has since joined the Countess of Huntingdon's Connexion, where we hope he may find a congenial sphere of Christian activity. All honour to the men who in the face of such sacrifices are not afraid to carry out their convictions. It is no light thing to renounce the habits and the associations of years, and unprovided for to throw up a permanent income; and we have no doubt that Mr. Cuffe will receive from his friends amongst dissenters that sympathy which he so justly deserves.

The History of the Pontificate of Pius the Ninth: including a Narrative of the Political Movements in Italy during the last Five Years. By G. B. NICOLINI, of Rome, Deputy to the Tuscan Constituent Assembly, and Officer of the General Staff of the Roman Army. Edinburgh: Johnstone and Hunter. 16mo., pp. 173.

A complete history of this pontificate cannot yet be written. Here are four chapters—the

Pope inclined to be a Reformer—the Pope forced to be a Reformer—the Pope an enemy to Reform—the Pope bombarding the Reformers—but what the remaining chapters may be, who can guess? Good service has already been done by the heartless deceiver who now wears the tiara, but his future proceedings may probably be more beneficial to mankind than even those which are past. The author of this work rightly observes that “had Pius persevered in his mild and conciliatory conduct, popery would have revived, and would have retained, for a time at least, some portion of Europe in the thrall of its blinding and mischievous superstitions.” Now, however, it is the writer’s opinion that popery is irrevocably doomed. “It may linger yet a while by the aid of despotic bayonets, but never again can it be a living and effective agent in the history of the world.” Judging from internal evidence we regard this narrative as thoroughly trustworthy; and, coming as it does from a prominent actor in the scene, it should certainly be read by all who desire to make themselves acquainted with the important events which have recently taken place in Rome.

The Truth of God against the Papacy: being a Course of Lectures on Popery, delivered in Edinburgh, 1851, at the Request of the Scottish Reformation Society. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 569.

This volume consists of twelve lectures by different Edinburgh ministers, delivered there during the winter of last year. Each lecture was twice delivered, some of them to very numerous, and all of them to interested audiences. The names of the lecturers are a sufficient guarantee to the value of the course,—including as they do, Drs. M’Crie, Hetherington, Begg, Thomson, Alexander, and Candlish. From the circumstance of their combined authorship, they lack the unity which we should desire in a regular treatise on the subject; but they supply a set of powerful and popular papers on the evils of Romanism, which may very profitably be read by all seeking light on the subject.

Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York. In three series. To which are added, The Decline of Popery and its Causes, and the Difference between Protestantism and Popery. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 266.

This is a clever and sharply written little book; there is nothing round about in it. The writer having been brought up under the system of Catholicism understands his work and proceeds at once to it. He is, moreover, an Irishman by birth, and as may be expected does not lack earnestness and vigour. He writes though in the spirit of Christian charity. The letters originally appeared in the New York Observer, and were three or four years since reprinted here, with an introduction by the Rev. O. Winslow. The present edition contains, in addition to the letters, an address delivered in New York last year, on “the Decline of Popery

and its Causes,” in reply to one by Bishop Hughes, on “the Decline of Protestantism and its Causes,” delivered shortly before his recent journey to Rome.

Popery Calmly, Closely, and Comprehensively Considered as to its Claims, its Character, its Causes, and its Cure; with Interesting and Important Documents not generally known. By the Rev. R. WEAVER, Author of “A Complete View of Puseyism,” &c. London: Partridge and Oakey. Post 8vo., pp. 318.

We fear that the author has been beguiled by the alliterative character of the title into the belief that his work is all it professes to be. We however must take leave to differ from him. The truth is the book attempts too much, and through being split up into such a multitude of sections is necessarily superficial. One of the topics Mr. Weaver proposes to himself, if thoroughly gone into, would cover the space he has allowed himself for the whole inquiry. We quite agree with him “that unless the subject be taken up comprehensively the system, as a system, cannot be undetermined,” but at the same time we do not think his book can claim for itself this distinction.

The Island World of the Pacific: being the Personal Narrative and Results of Travel through the Sandwich or Hawaiian Islands, and other parts of Polynesia. By the Rev. HENRY T. CHEEVER, Author of “The Whale and its Captors.” London and Glasgow: Wm. Collins. pp. 304.

The author tells us that “though not a missionary, it will be at once seen that he was a missionary’s friend, which every self-respecting and sensible man will be who goes ashore at the Sandwich Islands, and uses his own eyes and ears instead of others.” As an independent testimony of the state of Polynesia so recently as 1850, and a general description of that interesting portion of the world, it will be acceptable to philanthropic readers generally, but especially to those who are duly impressed with the importance of man’s spiritual interests.

Addresses delivered at the Opening and Conclusion of the General Assembly of the Free Church of Scotland, May 22, and June 3, 1851; together with the Addresses to the Deputations from Evangelical Churches. By the Moderator, ALEXANDER DUFF, D.D. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 78.

Interesting mementoes of the assembly of the Free Church which met in the spring of the present year, and of the venerable missionary who presided over the sessions. The opening address contains a rapid and eloquent outline of the history of the Scottish church; and the other passes in review the matters that had occupied the attention of the assembly.

The Jansenists: their Rise, Persecutions by the Jesuits, and existing Remnant. A Chapter

in Church History. By S. P. TREGELLES, LL.D. London: Bagster and Sons. 12mo. pp. xii. 98.

The substance of this work appeared last January in Dr. Kitto's *Journal of Sacred Literature*, but it has since undergone revision and received some enlargement. It originated in a visit of the author to Utrecht in September, 1850, where Jansenists still continue to exist as a body. The Jansenists of the seventeenth century, it is well known, endeavoured to reconcile attachment to the doctrines of grace with obedience to the Court of Rome, and though their present archbishop, with whom Dr. Tregelles had an interview, has been excommunicated repeatedly, they still regard themselves as Catholics—"holding the doctrines of the Catholic church as set forth in the writings of St. Augustine, and which the church of Rome once maintained in opposition to Pelagian and semi-Pelagian errors." It is a valuable compendium of information respecting the Jansenists which Dr. Tregelles has furnished, and the portraits of Jansenius, St. Cyran, and the Mère Angelique, with the view of Port Royal, which accompany it, render it additionally acceptable.

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D., F.S.A. No. 1. October. London: Robert B. Blackader.

A little more than four years ago we announced to our readers the design of Dr. Kitto to furnish a quarterly publication in which with the assistance of British and Foreign Correspondence he might lay before the theological readers of this country, the results of modern research in all matters pertaining to biblical science. The work was commenced, and it has been conducted in a manner deeply interesting to an important class of students; but it is susceptible, in the judgment of its editor, of such marked improvement as to make it expedient to commence a new series. We avail ourselves cheerfully of the opportunity thus afforded to state that in our opinion such a work is exceedingly desirable, and that there are no hands to which we would rather see it entrusted than those of Dr. Kitto. Our only fear is lest, in the attempt "to render the *Journal* more generally readable to *all* who take interest in biblical investigations," he should be tempted to impair its efficiency, for the specific purposes which it is designed to answer; but against this error we believe that we have a satisfactory guarantee in his own good sense, experience, and taste. It will be interesting to some of our readers if we add that a friend anxious for the circulation of the work among those who are themselves public instructors, has authorized the publisher "to send the *Journal* post free for one year to any ministers to the number of fifty, of the Congregational or Baptist denominations, who may before the 15th of November, with their names and address, transmit the sum of twelve shillings for the year, or three shillings and sixpence for a single number."

The Progress and Prospects of Christianity in the United States of America; with Remarks on the Subject of Slavery in America; and on the Intercourse between British and American Churches. By R. BAIRD, D.D., Author of "*Religion in America*," &c., &c., and Secretary to the "*American and Foreign Christian Union*." London: Partridge and Oakey. 8vo., pp. 72.

The greater portion of this pamphlet consists of a Report read before the British Evangelical Alliance, August 30th, 1851.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Eastern Manners Illustrative of the New Testament History. By the Rev. ROBERT JAMIESON, D.D., Minister of St. Paul's Church, Glasgow, Third Edition. *Edinburgh: Oliphant and Sons.* Fcp. 8vo., pp. 525.

The Workman's Testimony to the Sabbath; or, the Temporal Advantages of that Day of Rest considered in Relation to the Working Classes: being the First Three of One Thousand and Forty-five Competing Essays on the Sabbath. By Working Men. *Edinburgh: Johnston and Hunter.* 12mo., pp. 176.

Our Age and our Country: Thoughts on the Past, the Present, and the Probable Future of England and the World, suggested by the Great Exhibition of the Arts and Industry in 1851. By A. E. PEARCE. *London: Snow.* 32mo., pp. 107.

The Scripture Doctrine of the Trinity. The Circular Letter of the East and West Ridings of Yorkshire Associated Baptist Churches, assembled at Liverpool, on June 9, 10, and 11, 1851. By the Rev. J. ACWORTH, LL.D. *Bradford: Scarlett.* 8vo., pp. 8.

The Young Man's Counsellor. By WILLIAM MACKENZIE. *Edinburgh: Hogg.* 24mo., pp. 187.

The Bible the Great Exhibition for all Nations. By the Rev. A. FLETCHER, D.D. *London: Hanbury and Co.* 32mo., pp. 138.

The Eclectic Review. October, 1851. Contents: I. Lamartine's Restoration of Monarchy in France. II. The Creed of Christendom. III. Mayhew's Revelations in London. IV. Sherman's Memoir of William Allen. V. Recent Poetry. VI. Neapolitan Atrocities—Mr. Gladstone's Letters. VII. Episcopal Revenues. VIII. Review of the Month. *London: Snow.* 8vo.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. October, 1851. Profits devoted to Aged Invalid Ministers of the United Presbyterian Church. *Glasgow: R. Jackson.* 8vo.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. October, 1851. *Edinburgh: Johnstone and Hunter.* 8vo.

The Herald of Peace. Published under the Auspices of the Peace Society. October, 1851. *London.* 4to. Price 4d.

INTELLIGENCE.

EUROPE.

CONFERENCE AT HAMBURG.

Of the appointment of the two Secretaries of the Baptist Union to represent our churches at the Triennial Conference of the German baptists, all our readers are aware, and they have been apprised of the safe return of those gentlemen and the friends by whom they were accompanied. Mr. Hinton having published a series of letters addressed by him to his family during his absence, it is in our power to give a full account in his own words of the pleasing scene.]

"Before entering on any details of the proceedings of the Conference, I shall premise a brief statement of the origin and progress of the baptist churches represented in it. The first of them was formed in the city of Hamburg, in the year 1834; and from this point they have spread into Denmark, Prussia, and Germany, both North and South, till they now number nearly forty churches and four thousand members, four-fifths of whom are converts from Romanism. By their numerous preaching stations they extend from Memel and Breslau to the Rhine, and from Zurich to Wismar and Copenhagen. The churches are united into three associations; one for North Western Germany, one for Middle and South Germany, and one for Prussia; and these three associations, which meet annually, have at Hamburg a triennial meeting in common, which is called a Conference. This was the meeting now about to be held.

"The Conference commenced its sittings at seven o'clock this morning, and punctually Dr. Steane and myself were there, that is, at Bömken Strasse, No. 20, where the chapel is situated. The friends at the gateway (for the chapel is up a gateway) greeted us with a hearty 'Good morning, dear brother;' and in the vestry we were cordially welcomed by several of the pastors, but not saluted, an idea having become prevalent that the practice is not acceptable to Englishmen, and a sentiment of blended delicacy and kindness effectually checking it. In the vestry we found also two English friends, Mr. Lindsay Angus, and the Rev. J. Green, of Newcastle-on-Tyne; the former deputed by the northern association, and the latter by the church at New Court, Newcastle.

"On entering the chapel we were somewhat struck with its appearance. It is long and narrow; lighted on one side by four

large windows, looking into a garden. The place was, however, not built for a chapel. It is part of a considerable property purchased some years since for the purpose of erecting a chapel (a purpose for which it is admirably adapted), and was originally a warehouse for bar-iron. It is well accommodated to its present use, being seventy-two feet long, and twenty-three feet wide, and having a gallery at the end. On our entrance we found in the chapel about a hundred and fifty persons. A space near the pulpit was separated from the rest by the simple process of drawing out two of the benches till they met in the centre of the aisle, and here sat the pastors of the churches, and other members of the conference; below were general auditors of both sexes—not mingled, however—and in the gallery the choir. The chapel was in several parts adorned with wreaths and bouquets, with festoons of foliage and vases of flowers.

"The services were commenced with devotional exercises, which continued about an hour and a half. The only feature in these worthy of particular notice, was the performance of an anthem composed expressly for the occasion by one of their own body, whom the people fondly call their Jeduthun, Mr. Brown. He has certainly music in his face. The words were taken from Psalm cxviii. 24, to the end: 'This is the day the Lord hath made,' &c. This piece of music seemed to me to be both well composed and well sung; but as I neither am, nor pretend to be, a judge in such matters, I content myself with this general expression of opinion.

"At about half past eight, Mr. Oncken, who for the moment had taken the chair (or rather the pulpit), read a report of proceedings adopted by a kind of missionary committee, which had been appointed at the last conference, held in January, 1848, giving an account of ministerial labours and Sunday schools, with the most recent statistics of the churches. Then were elected two general secretaries; then four minute secretaries, to act in succession; and finally a president and vice-president were balloted for. A committee to arrange the order of business, and to verify the credentials of the members, was now appointed, and the conference adjourned for half an hour, at nine o'clock.

"During the interval of adjournment we employed ourselves variously; Dr. Steane, I believe, in conversing with Mr. Nilsson, the banished pastor of the church at Gottenburg, in Sweden, and myself in walking in the garden, and catching fragments of conversation

first with one and then with another. In the course of this perambulation, I encountered Mr. Oncken and a brother newly arrived from a considerable distance in the act of salutation; and when the brother turned to shake hands with me, I saw that he was half inclined to salute me also, but that he hesitated. This was too much for me. I immediately approximated my face to his, and both gave to him and received from him the kiss of charity. I felt much pleasure in this occurrence; for, indeed, to have been in Hamburg, where kisses expressive of Christian love are so abundant, and not to have received *one*, would have been somewhat of a mortification. I think, however, that one is enough.

"After due suspension, business was resumed. The committee which had been appointed read their report, comprehending the roll of the conference and other formal matters. At length the presence of the English brethren was adverted to, and the chairman read the letters by which they were respectively introduced: first the letter from the Committee of the Baptist Union, constituting the credentials of the deputation; next the letter of the Northern Baptist Association, introducing Mr. Lindsay Angus; and lastly the letter of the church at New Court, Newcastle-on-Tyne, introducing the Rev. J. Green. The deputation verbally introduced the Rev. J. Bigwood, of Camberwell, their companion in travel. On our names being mentioned, each of us was requested to stand up, that the brethren might personally recognize us. After this there were passed two resolutions; the one of cordial welcome to the brethren, and of thanks to the several bodies by which they had been deputed; the other of thanks to the brethren individually who had taken the trouble to come so far for the purpose of attending the conference. The latter of these resolutions the brethren were requested by the chairman to accept, and the former they were charged to convey. We were then invited to address the Conference, and this invitation was accepted, first by Dr. Steane, and afterwards by myself, our addresses being interpreted sentence by sentence. During the principal part of this forenoon the ladies of our party attended the Conference, and their presence was at once courteously and delicately noticed by Mr. Lehmann, as implying the sympathy of the Christian ladies of England. At noon the Conference adjourned till five o'clock in the evening.

"We accompanied Mr. Oncken, as arranged, to dinner, turning aside a few yards on our way to an elevated spot called the Elboë, from whence a fine view is had of the Elbe, with the shipping, and the country of Hanover on the opposite side of the river. 'There,' said Mr. Oncken, pointing to a spot on the opposite shore, 'is the place where Professor Sears baptized me, nearly twenty years ago.'

He added, that during the period in which the administration of baptism was objected to, and, whenever possible, obstructed by the authorities, it was a great advantage to them to be within easy reach of so many territories. Residing in Hamburg, they had only to cross the river to be in Hanover, and to cross it again, half a mile lower down, to be in Denmark. The practical facilities thus afforded them for eluding an opposing party, were always sufficient to secure them from interruption in baptizing. The Elbe is here not, we thought, as wide as the Thames at London Bridge, but its general aspect, with the forest of masts, strongly reminded us of that noble and familiar object. About a mile out of the city Mr. Oncken has a most agreeable residence, looking on a piece of ground which cannot be built upon, since it was, by an ancient testament, given to the butchers of Hamburg 'as long as the wind blows, and the cock crows.' The use to be made of this ground is limited to the pasture of sheep. After partaking of the entertainment provided for us, than which nothing could be more hospitable, we returned to the Conference at the hour at which its business was to be resumed.

"Some matters of routine having been despatched, the English brethren who had not addressed the Conference were invited to do so, and Mr. Green and Mr. Bigwood successively said a few words; so also did Mr. Angus, making an affecting reference to his brother, the late Captain Angus, who had laboured so many years for the spiritual welfare of Germany, and would have been so delighted, his brother said, to have been there. He was, however, in a better place.

"The Conference met again at seven o'clock, its stated time; but, as an hour was to be occupied with devotional exercises in an unknown tongue, we deferred our attendance. At a few minutes past eight we entered, and found the brethren engaged in discussing questions relating to a plurality of elders in the churches, the practice of mutual exhortation at church meetings, and the employment of more speakers than one in public worship. Mr. Lehmann kindly took notes in English, which he handed to us from time to time, and thus kept us acquainted with the course of the discussion; and we were glad to find the prevailing sentiment adverse to the practices referred to. Our sentiments were requested, and were freely given. The resolution adopted was, I believe, one asserting the allowableness of a plurality of pastors, and encouraging it where circumstances appeared to be favourable.

"The first matter brought under discussion next morning was a proposition to modify the confession of the churches in relation to marriage, which, after a lively debate, was negatived. The second was a proposition to publish an engraving, from a sketch then exhibited, of baptism by immersion, which was carried. In

the course of this discussion some information was requested of the English brethren, respecting Mr. Bell's scheme for obtaining a satisfactory picture of the baptism of Christ, by offering for the best painting a prize of a thousand pounds, with the issue of which well-meant, but infelicitous experiment, the continental brethren were not acquainted.

"Towards the close of the forenoon, Dr. Steane was called up at his own desire, to express to the Conference his anxious wish to be put in possession of such information as the brethren assembled could supply to him, respecting the state of religious liberty, both in law and in practice, in the several countries from which they came; and further, to propose that the Conference should depute some of its members to attend at the ensuing Conference of the British Organization of the Evangelical Alliance in London. Both these propositions were cordially responded to. A committee was appointed to draw up the statement desired, and it was immediately resolved to appoint a deputation to the conference in London. In relation to this matter, indeed, a spirit most amiably, yet somewhat amusingly eager was manifested. It was suggested that all the members of the churches, now exceeding three thousand seven hundred, should be received as members of the Alliance. This, of course, was not possible; the suggestion, however, was so characteristic of the Christian heart, and so expressive of an expanded Christian affection, that it afforded us sincere gratification.

"On Saturday, by appointment, Mr. Schlatter, pastor of the church at Zurich, called on me at our hotel, for some private conversation. I had amused myself a little by conjecturing his object, but all my conjectures were wide of the mark. 'When I heard that you were coming to Hamburg,' said he, 'I was afraid, because Mr. Howell, in his work on Strict Communion, speaks unfavourably of you. I will read you what he says of you.' And then he opened his pocket-book, and read an extract in pencil, to the effect that the church in Devonshire Square admitted open communion, and that the evil of that practice was signally illustrated by the fact that Mr. Hinton, the pastor of that church, held erroneous sentiments. I smiled benignly—certainly not resentfully—at my affrighted brother, as he was reading this extract; and said simply in reply, that I thought the question of strict or mixed communion was not much affected by this mode of argument, to which he fully assented. As to my sentiments, I told him that the statement made of them, if not wholly incorrect, was at all events partial, and that, if he would allow me to present him with a copy of my work on the Holy Spirit, from which the citations were made, he would be better able to judge for himself. We parted with great cordiality; and I am obliged to Mr. Howell,

for thus affording me an opportunity of pleading the cause of truth and godliness at Zurich.

"The Conference concluded its business to-day, by a sitting which was protracted till nearly three o'clock. Various topics were introduced for discussion, such as the qualifications of bishops, the mode of treating excluded members, and the relations of stations to the churches; but for the most part, after extended conversations, they were dropped without any propositions being affirmed. The project of organic ecclesiastical unity, also, which was discussed yesterday, was dropped. After some practical questions respecting the next Conference, and other matters, had been disposed of, another resolution of thanks to the British brethren was proposed, and carried unanimously. This gave an opportunity for some further addresses; and it was embraced first by Dr. Steane, (in whose sentiments I simply expressed my concurrence,) then by Mr. Angus, afterwards by Mr. Green, and finally by Mr. Arthur, pastor of the baptist church in Bristo Street, Edinburgh, who arrived yesterday. The actual conclusion of the business consisted in the reading and confirmation of the minutes.

"The proceedings of the Conference have made upon us an impression on the whole highly agreeable. The men of whom it consisted—pastors, missionaries, and colporteurs—were for the most part young, and evidently both fitted and accustomed to labour. Plain men, and some of them poor men, they were men of strong sense and of serious purpose. Among them were some of enlarged information, superior culture, and leading influence; but there was no appearance, either of domination on the one hand, or of jealousy on the other. We looked on their expressive and diversified countenances, and rejoiced to think that, as lights which God had kindled, they were shining in so large a region of this world's darkness.

"The conduct of the business was perfectly good tempered, and to an extraordinary degree orderly, although not in all cases exactly so. The patience of discussion, and the undivided attention to business, were altogether admirable, and might serve for a pattern to some other assemblies which we have seen.

"The information communicated by the pastors during the evening sittings is stated to us to have been of the most interesting kind, more especially from the south of Germany; indicating everywhere the success and enlargement of the work, and issuing in a common cry, 'Send us men: we want more help.' O Lord, thrust forth labourers into thine harvest!

"On the whole, we cannot but regard the body of churches thus associated with a deeper interest than hitherto, and these brethren with whom we have now become acquainted with a warmer love. Grace be

on them, and mercy! What we have seen and heard makes us aware that there are among them the ordinary infirmities of human nature, and the customary diversities of human opinion. We discerned also powerful workings of mind, and yearnings after better things than have yet been attained—perhaps after unattainable things; but herein they are only following in the tracks which others have trod before them, and we doubt not the the exercise of good sense, and the lessons of experience, will ultimately secure for them the advantages which others have already derived from the same sources.”

BERLIN.

The deputation and their companions had opportunity to take part in the public services of the baptist church in Berlin on Lord's day, July 21, and to unite with it in commemorating the Lord's death. “The number of communicants appeared to be about a hundred, and Mr. Lehmann distinguished the deputation by placing one of us on his right hand, and the other on his left. The cloth of velvet bordered with gold, by which the elements had been covered, having been removed, the service commenced with a hymn; then a few verses of scripture, and a short address. The words of the institution followed, and a prayer before the breaking of the bread. During the breaking of the bread another hymn was sung, then the distribution took place, the pastor and those near him being the last to partake. One of the distant pastors having given a short address, the taking of the cup and giving of thanks followed, another of the distant pastors leading in prayer. After the distribution of the wine an address was given by a third of the distant pastors; and then was sung the concluding hymn, with a peculiarity which I must particularly describe. During the singing of the first verse (no lines were given out, and all the members were standing,) nothing unusual occurred; but on the commencement of the second verse, every one grasped the hand of his neighbour, and the entire body of communicants was thus linked together, as by a living chain; this attitude was maintained until the conclusion of the hymn, and then gently relinquished. Occurring to us for the first time, this little transaction, of course, surprised us; but it did more—it gratified us. It seemed in keeping with the spirit of the ordinance, and it was executed in a manner so natural and simple that it had the air of perfect sincerity. The season was on the whole a deeply interesting one. It was emphatically a *communion*—the common participation of the body and blood of Jesus Christ. There was one heart, although not one speech, and we felt that religion was a substance, something far beyond words and forms. The

assembly broke up amidst many and protracted tokens of Christian affection, the ‘holy kiss’ and other forms of endearment being frequent, although not universal.”

Dr. Steane and Mr. Hinton afterwards met some distinguished members of the established church. “There were Professors Hengstenberg and Nitzche, of the Royal University of Berlin; the Rev. Dr. Krummacher, whose works are so widely known in England; Dr. Couard, of the French church; the Rev. Mr. Strauss, a traveller in the Holy Land; and Count Schlippenburg, whose sister is married to the Rev. Dr. Jelf, principal of King's College, London. It was not long that I had the pleasure of mingling in the conversation; but I perceived that they were men of enlarged knowledge and sympathies. I perceived also that they were much interested in the ecclesiastical doings of our country, and that they were narrowly watching, as they were also desirous of correctly understanding, the proceedings in Parliament relating to Romish aggression on the one hand, and the attempt to revive the Anglican convocation on the other. I gathered also that Romanism is making in Prussia efforts as vigorous and as crafty as those made by it in England; and that in this part of Germany, at least, Dr. Merle D'Aubigné's statement asserting numerous converts to protestantism is not sustained. I also found it to be a prevailing opinion among them, that vital religion, long at so low an ebb, and lately almost extinct, was happily reviving in the protestant community; but that the union which the late king imposed on the two branches of the protestant church in Prussia, the Lutheran and the Reformed, could not be permanent.

“We picked up in this conversation a piece of information respecting the laudatory address from Prussian clergymen, which was presented after the decision of the Gorham case to the Bishop of Exeter, and which was made so much of by some of the English papers. According to assurances given us, the document received but few signatures, and those by no means influential ones, the principal actor in the affair being the leading member of the Irvingite body.

“Before separating I made a casual reference to the baptists in Germany, and the approaching conference at Hamburg. I perceived that this topic was new. ‘Are you then a baptist?’ ‘I am.’ ‘And you?’ to Dr. Steane. ‘Yes.’ A look of some surprise followed, to which I responded by saying, ‘Are we now farther from you?’ And I must add with great pleasure that the explicit answer “No” was promptly and cordially made.

“My reference to the baptists brought out another topic. Mr. Kuntze took the opportunity of saying with some severity, that the baptists at Hamburg had acted a bad part in

1848, taking side with the rebels against all authority, ecclesiastical and civil, and he referred particularly to a pamphlet published by Mr. Oncken. I could make no reply to this observation, being altogether ignorant of the facts, but I reserved it for subsequent inquiry. Afterwards, when at Hamburg, we mentioned this subject to Mr. Oncken, and he produced the pamphlet in question, and read to us some of its strongest passages. The whole case is that the writer rejoiced in the then opening prospect of civil and religious liberty, while the clergy of Berlin—I suppose the clergy of the established church at large—supported an absolute despotism. It was repeatedly stated to us that, after the king's famous violation of his promise to give the Prussians a constitution, Dr. Krummacher publicly justified this step by asserting in the pulpit, that a promise made under such circumstances was not binding. It appears to be one of the great infelicities of religion in Germany, that it is almost universally allied with absolutism in government, and that it is thus identified with political institutions which the mass of the people hate, and are determined to overthrow. The population do not know how to believe that religion is of any value for its own sake, when the principal purpose to which they see it applied is the maintenance of despotic rule. Without pretending, on means of information so narrow as mine, to express a general opinion, I must confess that, in my judgment, even the revival of evangelical piety commenced and in progress in the Lutheran and Reformed churches in Germany, on account of which one has heard so many congratulations, has somewhat of a political tincture. Whatever of divine influence and real religion may be gratefully recognized in it, it has, I think, been taken hold of by political men for political purposes, as a prop for tottering thrones, and a barrier against threatening revolution. Without believing that this will be of any ultimate service to despotic governments, I am sure that it is a source of great mischief to religion. The gospel is already sufficiently disagreeable to the carnal heart, without adding to it this adventitious and unnecessary aspect of offence; and I think those do it a service who endeavour to show that religion can be found in other company than that of absolutist politicians, and in harmony with other social institutions than a stern and crushing despotism. What the spread of religion "pure and undefiled" may be expected to do for Germany, may perhaps be conjectured by those who are acquainted with the history of English puritanism."

ROMANISM IN SAXONY.

Our friends, when at Dresden, attended first the principal protestant church in that

city, and afterwards a Roman catholic church respecting which Mr. Hinton writes thus:—

"With sufficient splendour, it has far more simplicity than the protestant church; and it has the advantage of being beautifully clean, (it is at the moment under a process of cleaning,) while its rival looks disagreeably dirty. We entered about half-past ten, and found a considerable congregation. The pulpit was then occupied by an energetic and eloquent preacher, who closed his discourse at eleven; then commenced high mass, performed by a single priest, with six attendant boys. The principal display, however, was made by the orchestra, which consisted of a full band in addition to the organ, and performed the music of the mass in the very first style. The voices were splendid. At this service the audience was large and crowded—say nearly a thousand persons—but the greater part of them evidently came merely for the musical celebration, and departed without reverence, as did also the whole orchestra, immediately it was over. Many were obviously travellers, like ourselves.

"There are of course two views to be taken of such a service. Looking at it religiously, one cannot but be affected with the deepest melancholy. The blasphemous pretension involved in the so called sacrifice of the mass is unutterably revolting to an enlightened and pious mind, and one cannot but deplore the extent to which it may be sincerely believed; while it is scarcely less revolting to see that which, if it be a reality, ought to be so sacred and even awful, made the occasion of the lightest gratification, a mere peg to hang a concert upon. It is a strange and fearful mixture of superstition and frivolity.

"But now let the two systems be compared, the Romish and the protestant, as they stand here side by side. Saxony was the cradle of the Reformation, and its people are still protestant, although the reigning family have professed themselves catholics. It is but a hundred years since the catholic church was erected in Dresden—one church and six priests is the whole staff—while protestantism has prevailed for three hundred years; yet, if the sight we witnessed yesterday morning tells a true tale, protestantism is lifeless and decaying, while Romanism is vigorous and progressive. It is not enough to say in explanation of this, that Romanism is the religion of the sovereign, and has the prestige of court patronage. Royalty has little popularity in Saxony just now. The truth rather is, that popery is the religion of human nature—that is, of human nature corrupt and unsanctified. Skillfully adapted, and ever skilfully adapting itself, to the sentimental element within us, it makes an appeal to man's nature which has power in it, and the highest power which in that department can

be attained. Nothing more can be done by painting, by music, by appeals of all kinds to the senses and the imagination, than is done by Romanism. It was the folly of protestantism to enter on a similar course; to decorate churches, to illuminate altars, and to chant litanies. In all these things it falls far below popery, contemptibly below it, and is deservedly beaten. The real power of protestantism lies in the appeal of gospel truth to the conscience. It has not, it never had, it never will have, any other. And where this departs, (alas! it has already departed,) it is as feeble as Samson shorn of his locks; a veritable giant, but, like him just named, by meretricious hands robbed of his strength."

Similar remarks occur in Mr. Hinton's account of a visit to the Schloss kirche at Wittemberg, a building adapted to accommodate five hundred persons, but in which he could only count fifty-three. "And this," he exclaims, "is in Wittemburg, the town in which Martin Luther attacked the papacy, and convulsed the civilized world! It was not on such congregations as these that his words fell, nor could it have been such discourses as these that he poured forth to the listening crowds. How utterly has the living impulse which he generated, and which for a time diffused itself so widely, departed! Verily, mere formal protestantism is dead, and hideous in death. The candles which are still kindled on its altars, may be compared to lights glimmering in its sepulchre. Give me, give me the gospel, Christ and him crucified, for whom I count all things but loss: but if you will not—if, on the contrary, you will give me candles, and choristers, and crucifixes, then, at least, do the thing in style. Set before me, not an ugly brown crucifix, but a carved and gilt one; light, not two candles, but a dozen; let me see the singing boys, not in their blue jackets, but in white and scarlet surplices; and let the organ pour out to me, not the dulness of protestant psalmody, but the inspiring compositions of Mozart, Beethoven, and Mendelssohn. As for Lutheranism as it is, Germany seems to groan to be rid of it; or rather, the population of Germany have already turned from it with disgust, to an unbridled frivolity. If popery be one modification of paganism in the cloak of Christianity, surely protestantism like this is another. There is no spiritual life in either, they are but images more or less richly painted; or rather they are mummies, adorned externally by a smiling mockery of life, but filled within with repulsive rottenness and dust."

BRUSSELS.

Before his return, Mr. Hinton spent a day or two in the capital of Belgium, respecting which he observes, "The new constitution, which guarantees perfect religious liberty, a guarantee which is firmly maintained by the

judicial functionaries, affords great facilities for the scriptural instruction of the people, for which efforts have been commenced with much zeal, and with very considerable success. I was struck with a most agreeable surprise when, in reply to my question whether Brussels was in a thriving condition, my friend, Mr. Salter, said to me, 'Spiritually it is;' and in confirmation of his assertion he put into my hand the report of the Bible Society for 1851, from the correspondence of which it appears that much indeed has been done, during the last year, in the circulation of the Scriptures. 'How do the priests like it?' said I. 'Not at all,' he rejoined; 'but they cannot help themselves. They would have religious liberty for themselves, and they cannot prevent our profiting by it. Not long ago they publicly burnt one of our bibles; but the more they burn the more we give, and the more eagerly the people receive of us.' Let the word of the Lord have free course, and be magnified!"

CONFERENCE AT ELBERFELD.

In the month of September, a large and influential meeting was held in this town, of what is called the German Evangelical Church Union. It is an association somewhat resembling the Evangelical Alliance, but more exclusive in its character, having a more extended doctrinal basis, and being confined to state churches. A deputation from the Evangelical Alliance however attended; our friend Dr. Steane was there, and he embraced the opportunity to bring before the meeting the persecutions endured by baptist ministers and churches in Germany, and to advocate complete religious liberty. His address does not appear to have been very favourably received, though Dr. Tholuck acted as his interpreter; but we apprehend that our readers will think that it was right for him to deliver it when he had been called upon to address the assembly, and that it will yet produce good fruit. We give it, therefore, as we find it in the *Christian Times* of October the 3rd, with some of the introductory and concluding remarks of the correspondent who forwarded an account of the meetings to that journal.

That gentleman says:—"The baptists are the only body of dissenters in Germany. All the other denominations are acknowledged and supported by the state. They are the only body decidedly and openly opposed to the existing relations of church and state. They are consequently regarded with excessive jealousy, are charged with being anti-monarchical and inimical to governments, so that high conservatism would think almost any measures justifiable which

would arrest their progress. In the next place the diametrical opposition of their views to the doctrine of baptismal regeneration, and of sacramental efficacy generally—of which it is only a part, and which is both theoretically held and zealously maintained by a large portion of the Lutheran clergy—marks them out as the objects on which the religious rancour such questions are apt to engender may expend itself. And besides this, I cannot but suspect that prejudices connected with the excesses of the Munster Anabaptists of Luther's time are still lingering in the minds of some. Be this, however, as it may, it was only due to himself and to the Evangelical Alliance, one of whose avowed objects is to sympathize with the oppressed people of God of every name and in every country, that Dr. Steane should warn the assembly of the serious error into which German governments and clergy would fall if they did not respect the sincere religious convictions of peaceable and loyal men. When he saw the effect which had been produced by his address, he retired to his hotel, and, immediately recalling what he had said, committed it to paper. Under the circumstances this was, perhaps, a necessary caution. At all events it enables me to send you his speech in his own words, the accuracy of which I may mention is attested by the other members of the deputation to whom Dr. Steane read it, an hour or two after it was written. You, I trust, will insert it as it is, and I cannot refrain from anticipating the surprise which your readers will feel that these few sentences, so calm and simple, should have excited the commotion they did.

"Dr. Steane said:—'Dear sir, and beloved and honoured brethren, I accept with pleasure the courtesy by which I am invited to address this highly influential and venerable assembly. As, however, it is my misfortune not to be able to speak your language, and as I know that much important business demands your attention, I shall endeavour to be brief. Yet I cannot refrain from saying—and I shall return to England all the happier for having said—how much British protestants desire to multiply their friendly relations with the protestants of Germany. There are many reasons why we should aim to cultivate this good understanding. The same Teutonic blood flows in our veins as flows in yours. Many of our national peculiarities, and the very cast of our countenances, show that they were originally formed in the same mould. England owes much to Germany. To you we are indebted for the noble art of printing. Our reformers, in giving us the word of God in our vernacular tongue, did but follow the example of your own Luther, who in his nervous translation of the bible, reared an imperishable monument to the Reformation. To you we owe an illustrious race of monarchs, under whose

reigns our constitution has grown to its present maturity, and our laws and liberties have been consolidated and secured. And from you we received that excellent and universally respected prince who is the royal consort of our beloved Queen, a man whom Britons also love and deservedly honour. But above all these considerations, we stand with you as Christians and as protestants, upon the one common foundation, than which no man can lay another, and that is Christ. We value the word of God as our heavenly Father's best gift to the human family, and as the charter of our civil and religious liberties. Never may that day again come when the bible shall be snatched from our hands, or its blessed truths be blotted from our hearts. We have, moreover, great objects and interests which should be dear to us all. Of these, I will mention only two. I refer, in the first place, to that great work which you are prosecuting in your Inner Mission, the revival of that spiritual life in the church, and the diffusion of the gospel in the out-standing world. We also have our home missions, our Sunday-schools, our tract distribution, our domiciliary visitation of the poor, and other agencies of a similar kind; and we owe much of the piety of our churches to God's blessing on these voluntary labours of his people. We consequently feel a lively interest in this evangelical movement; and it has especially afforded great satisfaction to me that, as one of the editors of *Evangelical Christendom*, I have had the opportunity of bringing it in considerable detail under the notice of English Christians. I can have no hesitation in assuring you that in "works of faith and labours of love" like these, you may confidently reckon upon the sympathy, the prayers, and, after the generous example which was given yesterday, I am sure I may add, upon the pecuniary assistance of your fellow believers in my country. Permit me to say a word in favour of these free activities. Cherish, dear brethren, this rising zeal; foster these pious efforts. The blessing of God rests upon them; and if you encourage them with a friendly countenance, and a loving co-operation, they will prove of immense advantage to your churches. My second point relates to the promotion and extension of religious freedom, and the discouragement of all persecution for conscience' sake. We must stand together in times such as these, upon the great fundamental principle of the Reformation, the right of every man to take God's word, judge of its meaning for himself, and then worship his Maker and his Redeemer according to the dictates of his own conscience. I should like, if I may be permitted, to make the assembly acquainted, in connexion with this principle, with a few facts of which, perhaps, they are not informed, but which, I am persuaded, require only

to be brought to their knowledge to engage their serious attention. You, beloved brethren, can have no sympathy with persecutors; but you will have much sympathy with the persecuted, for 'if one member suffer, all the members suffer with it.' Let me, then, mention that, scattered over Germany there are many baptist churches—and I mention it the more freely, because I have already been introduced to you as a minister of that community. These churches are formed on the congregational plan, but they nevertheless love peace and social order. Their pastors are good men, and their members are loyal subjects of the governments under which they live; and, let me add, they hold, in common with yourselves, the fundamental verities of the gospel. I can respect your churches, with their historical associations, the Lutheran confession and the reformed. But the Spirit of God is not tied and limited by any formularies devised by man: 'The wind bloweth where it listeth.' He is an agent infinitely free and infinitely gracious, and descends on all the children of God. Ought these brethren, then, to be persecuted? I am sure you will not think so. And yet, in Mecklenburg Schwerin, they are now driving them by force from the country, because they meet together for worship, and have formed a Sunday-school. At this moment, in Baden, some of them are in prison; and when I left my home to attend this meeting, there was one of their pastors there under sentence of perpetual banishment from Sweden, his native land, for no other offence than that, with his flock, he worshipped God according to the dictates of their own conscience. My brethren, ought these things so to be? I am sure you will not justify them, and I commend them to your consideration. It is one of the objects of the Evangelical Alliance to sympathize with those who suffer for Christ's sake; and I cannot but feel that it is an object also which may well engage the attention of such an assembly as this. In conclusion, I avail myself of the opportunity to throw out a suggestion on the subject—which is this—that, in the course of next summer, if it shall please God to spare us, a great protestant meeting should be somewhere held in continental Europe, for the vindication and promotion of religious freedom. I will only add, in one word more—let us love as brethren, for God is love; and let us ever be mindful of the apostle's declaration, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.' Faith and hope are heavenly in their origin, but they are earthly in their office; charity is heavenly in her origin, and in her office too. Her lamp shall never be extinguished, her sweet voice never be silenced. The seraphim know her—she is a seraph herself; all creatures in heaven do her homage, and her seat is the bosom of God.

"When Dr. Steane had concluded, the president, referring to what he had advanced, remarked that he had no doubt it was the desire of the assembly to love all their fellow Christians, but that it was his own firm conviction, in which he was sure they also concurred, that they should keep to the four confessions on which they stood, and on this he should call for a show of hands; upon which the assembly, as far as I could judge, with a perfect unanimity, lifted up every man his hand. And so the matter ended.

"Upon this vote you must allow me space for one or two observations. It is possible Dr. Steane may have been misunderstood. He may have been supposed to have pleaded for the admission of the baptists into the *Kirchentag*. This he certainly did not do. It formed no part of his commission to do it, and, I believe, no part of his intention. However it may be desired by British Christians that their German brethren, instead of forming a union exclusively of state churches had welcomed to their counsels and co-operation all their protestant fellow Christians of acknowledged piety, this they have not done, and it is not for us obtrusively to interfere with their measures. The Evangelical Alliance is only an approximation to what is right. But it was the best thing we could effect; the exponent of the largest measure of union to which we could attain. In a similar manner we are willing to believe that the *Kirchentag* was, under their circumstances, the utmost extent in the same direction to which the Germans could go. And, certainly, the deputation were not sent to censure or even to lecture or remonstrate with them for not going further. Nothing of this sort did they for a moment dream of, and there is not a word of it, as you will see, in Dr. Steane's speech. If such a construction were put upon it by the president or anybody else it was a mistake. Yet I am willing to hope this mistake was made. I would rather understand the vote to have originated thus, than suppose that it was meant either as an ungenerous repulse of the speaker, or as a declaration that the assembly meant to be the abettors of intolerance.

"But, taking this view of the matter, is there not still room for saying that it was surely a melancholy thing that such an assembly could be told of the gross instances of persecution which were brought before them—of fellow Christians suffering bonds and imprisonment in some instances, fines and banishment in other instances, and in one expatriation for life, for conscience' sake—and express no sympathy with the sufferers and no righteous indignation of their wrongs. Was this charitable? Was this Christ-like? I cannot tell you how my cheeks burnt with shame, and my heart gushed with grief, as I went away pondering what I had witnessed. I was humbled as a

Christian and as a protestant. If I had met a Roman Catholic I felt that I must hide my face from his reproach. What could I have answered to his taunt—*tu quoque!*!"

ASSOCIATIONS.

HERTS AND SOUTH BEDFORDSHIRE.

This association comprises the following churches:—

St. Alban's	W. Upton.
Boxmoor	B. P. Pratten.
Breachwood Green	D. Parkins.
Cranfield	T. Owen.
Chipperfield	W. Hancock.
Hemel Hempstead	W. Aitchison.
Houghton Regis	J. W. Lance.
Luton, 1st church	J. J. Davies.
" 2nd church	W. Harcourt.
Leighton Buzzard	E. Adey.
Markyate Street	T. W. Wake.
Rickmansworth	A. Weinberg.
Toddington	W. Wood.

The association held its annual meeting at Leighton Buzzard. Rev. W. Upton was appointed moderator. Three sermons were preached by the Hon. and Rev. B. W. Noel, to overflowing congregations. There was no Circular Letter prepared this year. Delegates were appointed to represent the association at the Peace Congress lately held in London.

Statistics.

By baptism and profession	151
By letter	23
Restored	3
	177
Died	18
Dismissed	21
Excluded	12
Withdrawn	17

Number of churches	13
Clear increase	109
Members	1632
Scholars	2452
Village stations	26

The next meeting is to be held at Houghton Regis; Rev. W. Aitchison to preach. Rev. W. Upton was appointed treasurer, and Rev. W. Aitchison secretary.

ORDINATIONS.

KENSAL GREEN, MIDDLESEX.

On Wednesday, August the 20th, 1851, Mr. E. Harris was ordained pastor of the church meeting in the above place. In the afternoon the Rev. J. Cooper of Wilsden commenced the service by reading and prayer, after which the Rev. G. Adeney, of Ealing, stated the nature of a Christian church, and the Rev. W. Underwood of Paddington asked the usual questions, and offered the recognition prayer. In the evening, the Rev. J. H. Blake, of Trinity Chapel, Borough,

read and prayed; the Rev. J. Burns, D.D., of New Church Street, delivered the charge to the minister, and the Rev. W. A. Blake of Shouldham Street addressed the church and congregation, and closed the services of the day by prayer.

The services were conducted in the Wesleyan chapel kindly lent, the baptist place of worship being too small to accommodate the people.

LIVERPOOL.

On Tuesday evening, the 7th of October, the Rev. John Edwards was recognized as pastor of the church meeting at Soho Street, Liverpool.

The Rev. Dr. Raffles delivered an address on the wisdom of winning souls to the Saviour, and the Rev. C. M. Birrell on the responsibilities of Christian churches. Both addresses were peculiarly excellent and appropriate. The devotional exercises were conducted by the Rev. Messrs. Brown, Kelly, Kirkus, and Metcalfe.

The attendance was good, and many fervent desires were expressed that both the minister and people thus united might prove mutual blessings, and that the cause which had been diminished and brought low, might yet be revived and prosper abundantly.

ST. PETER'S, KENT.

The Rev. D. Pledge, who has been residing at Margate for the last twelve months for the benefit of his health, has so far recovered as to be able to accept a unanimous invitation from the baptist church, St. Peter's, and commenced his stated labours in that place on the 12th of October. On the Thursday following, a recognition service was held which was presided over by the Rev. Thomas Cramp, who has been pastor of the church for more than half a century. Mr. Cramp, who is now in his eighty-third year, gave an appropriate address on the occasion. A large party of Christian friends from the neighbouring churches of Margate, Ramsgate, and Broadstairs, were present, who after taking tea together in the vestry united in the devotional services of the evening, which was one of deep interest.

NEW PARK STREET, SOUTHWARK.

On Thursday, the 16th of October, the Rev. W. Walters was publicly recognized as pastor of the church assembling in the above place of worship. The Rev. J. H. Hinton, M.A., commenced the afternoon service by reading appropriate portions of scripture, and engaging in prayer; after which the Rev. C. M. Birrell of Liverpool delivered an impressive charge to the minister, from Acts

vi. 4. The Rev. J. Angus, M.A., President of Stepney College, and formerly pastor of the church, offered up the recognition prayer; and the Rev. J. Aldis affectionately addressed the people. The Rev. R. W. Overbury closed by prayer.

At the close of the service, a large number of the friends present withdrew to the school room, where tea had been provided.

At half-past six worship was again commenced in the chapel. The Hon. and Rev. B. W. Noel, M.A., had kindly engaged to preach, but in consequence of the death of a near relative was unable to be present. The introductory services were conducted by the Rev. F. A. Cox, D.D., LL.D.; after which the Rev. C. Stovel preached a searching and powerful sermon to the congregation, from 2 Cor. ii. 15, 16. The Rev. G. B. Thomas concluded the services of the day, by imploring the Divine blessing. Messrs. Hiron of Brixton Hill, Howieson of Lion Street, Branch of Church Street, George of Horsely Street, Burditt of Saffron Walden, Miall of Shoreditch, and Morgan of Birmingham, took part in the devotional engagements.

There was a large attendance, including many pastors of neighbouring churches, and all present seemed to cherish a lively interest in the services themselves, and in the union they were intended to recognize.

RICKMANSWORTH.

On Wednesday, September 24th, Mr. A. Weinberg (late of Stepney College) was publicly recognized as pastor of the baptist church at Rickmansworth, on which occasion the Rev. W. Payne of Chesham opened the service by giving out a hymn; the Rev. B. P. Pratten of Boxmoor read the scriptures and prayed; the Rev. W. Alliot of Bedford delivered the introductory lecture, on the constitution of a Christian church; the Rev. J. Angus, M.A., president of Stepney College, delivered the charge, and the Rev. R. H. Herschell of London, after a short but affectionate and energetic address, offered the ordination prayer. In the evening, the Rev. W. Brock of London preached an excellent sermon from 2 Cor. x. 4, 5, "For the weapons of our warfare are not carnal," &c.

The neighbouring ministers present were—Revs. W. Payne of Chesham; B. P. Pratten, Boxmoor; J. P. Hewlett, Watford; T. Carter, Chenies; — Newlyn, Chalfont St. Giles's, and others; besides a large number of members of their respective churches and congregations.

RECENT DEATHS.

MR. ALCOCK.

Oct. the 7th, died at Parley, Hants, from rapid consumption, brought on by an over
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amount of hours and labour in a draper's shop eighteen months ago, to the inexpressible grief of his deeply afflicted father, brother, and sister, the eldest and dearly beloved son of Mr. Alcock, baptist minister, in his twenty-sixth year. Our severe loss is his gain. He was wonderfully sustained and supported in his affliction by the consolations of the gospel of Christ. He has left a scene of sorrow for a world of glory; saving faith in the precious atonement of the dear Redeemer removed far from him the fear and terror of death. He spake sweetly of dying, of heaven, &c., but a few minutes before he left the world, and told his afflicted father to cheer up; "for," said he, "the Lord will never suffer you to perish in the wilderness." A sermon preached by the Rev. W. Jones, baptist minister, Isle of Wight, from Hosea vi. 4, was made a special blessing to his soul, by the help of the Spirit of the Lord. He had made considerable progress in useful knowledge, and it was hoped the Lord would spare him for usefulness in his church. But, alas! he is removed by death, and it becometh us to bow with humble submission to His sovereign will who is too wise to err. And it affords great consolation to his weeping relatives to know that he had not to seek religion when he needed its support.

"Blessed in the sight of the Lord is the death of his saints."

REV. CHARLES SHARP.

Died, at Bradninch, Devon, Oct. 15th, in the seventy-seventh year of his age, the respected and beloved Rev. Charles Sharp; who for more than thirty years presided over the baptist church in that town. He was the first pastor.

Ever since his settlement in the year 1814, he has taken a very lively interest in the daily instruction of the young, and was the principal means of establishing and carrying on a British school in the town.

His end was eminently peaceful. He exchanged mortality for life without a struggle or a groan.

MISCELLANEA.

SHIRLEY, HAMPSHIRE.

The anniversary of the opening of a school-room for temporary public worship, at Shirley, near Southampton, was held on the 12th ultimo. The tea meeting was well attended, much increased interest was excited by the prospect of having a new chapel, and additional impulse given to continued benevolent exertions, by the information from the secretary, "that nearly one-third of the money required was obtained." This effort has been chiefly sustained by the baptist ministers in

Southampton for about two years, during which time (though the room has been twice enlarged), when opened for worship on the Lord's day, it has generally been filled to overflowing. As the Rev. W. Yarnold has undertaken to aid the committee and congregation by collecting for this object, and as the chapel intended to be erected will be on the most liberal principles of Christian communion, it is hoped his appeal to the Christian public will be successful, and that in a few months the building will be progressing on the very eligible spot chosen for the purpose.

WATERLOO ROAD, LONDON.

On Monday evening, September 29th, the friends and members of the Waterloo Road chapel met for the purpose of taking leave of their late pastor the Rev. J. Branch, who has taken charge of the congregation in Church Street, Blackfriars. The Rev. James Sherman kindly took the chair; the meeting was addressed by Messrs. Branch, Dixon, Pearse, Carr, Whimper, and Blackmore.

Two testimonials were presented to Mr. Branch in the shape of purses well filled (one from the ladies), the contents of both amounting to nearly £100. A vote of thanks was proposed by Mr. Whimper for the chairman, after which the meeting separated, much interested in the services in which they had been engaged.

RAGLAN, MONMOUTHSHIRE.

An interesting tea meeting was held in the baptist chapel, on Monday, the 6th ultimo, on the occasion of the Rev. John Jones resigning the pastorate here after nine years labour and usefulness; he having accepted an appointment to a larger sphere of labour in the ministry at Layshill, Herefordshire.

The meeting was numerous and respectably attended, and was ably and suitably addressed by the Rev. Messrs. Lewis of Llanthwy; Clark, M.A., of Monmouth; Lewis of Llanvapy; Michael of Llangwm, &c., &c.

TAMWORTH, STAFFORDSHIRE.

On Monday, September the 22nd, the friends of the baptist church in this place, invited their venerable pastor Mr. Massey to a public tea meeting in the Town Hall, kindly lent for the occasion, to present him with a testimonial of their respect and esteem. About two hundred partook of tea: after which Mr. Bissell of Birmingham, in an entertaining speech, stated the object of the meeting; at the conclusion of which the

Rev. J. Davis of Willenhall, in the name of the members, congregation, and friends of the baptist church, presented Mr. Massey with an elegant skeleton spring clock, under a glass shade, and bearing the following inscription:—"Presented by the members, congregation, and friends, of the baptist church, Tamworth, to their esteemed pastor, Mr. R. Massey, as an acknowledgment of his faithful labours during a period of twenty-five years' pastorate over the church. 'And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just,' Luke xiv. 14. Tamworth, September 22, 1851." Mr. Massey, in acknowledging this token of respect, briefly reviewed the most important events which had transpired in the town and in the church during the time he has presided over the church; after which speeches were delivered by the Rev. T. Johnson of Tamworth, the Rev. G. Staples of Measham, Messrs. T. Watton and T. Argyle of Tamworth.

MONTHLY SUMMARY.

GREAT EXHIBITION—EDUCATION—CONGREGATIONAL UNION—REV. F. O. NILSSON—DR. GUTZLAFF, &c.

The fact of the year is accomplished; as all our readers probably are before this aware, the GREAT EXHIBITION was formally closed on the fifteenth of the past month. A thanksgiving and prayer was read on the occasion by the Bishop of London, some passages of which were very appropriate and beautiful. It behoves us all to cherish devout thankfulness that a gathering altogether unprecedented, and which some anticipated with so much fear, has taken place without apparently bringing in its train any other than the most auspicious results. We may mention that the special services which throughout the summer had been gratuitously conducted by several of our metropolitan, dissenting ministers were brought to a close on the last Lord's day in September. Forty-four services had been held, at which it is estimated that about 130,000 persons were present; the hall being always full, and sometimes to overflowing. The expense incurred, amounting to £600, was defrayed by subscriptions, without the necessity of making any collection at the hall. Both these facts—the Exhibition and the provision that Christianity might avail itself of the peculiar opportunity afforded by the event—deserve to be looked at thoughtfully as evidences of the power and elasticity of the voluntary principle.

The same truth was taught no less forcibly on the occasion of the QUEEN'S VISIT to Man-

chester. No less than 70,000 Sunday school children were gathered together to welcome her in Peel Park at Salford. It was fitting that that illustrious lady who has taken such interest in the achievements of this and other countries, should have witnessed there a colossal exhibition of what gratuitous philanthropy and religious zeal can effect, which could not in the least degree be rivalled by any other European nation.

In connexion with this subject of voluntary education, we are glad to find that a meeting convened from the various baptist churches in Manchester has been held, at which it was determined to take action on the matter. It was resolved that the education of the people is a social duty devolving upon the people themselves, apart from any legislative interference whatever; that therefore the only system that can be adopted safely must be based upon the voluntary principle, as being most in accordance with the word of God, and the only safeguard of the liberties of the subject; that the baptist ministers of the town be requested to lecture on the general subject, contrasting this principle with the rival schemes; and that a conference be held in Manchester of ministers, &c. of the denomination from the surrounding towns. We hope that these proceedings will be followed by important practical results.

The autumnal meeting of the CONGREGATIONAL UNION, was held on Oct. 14th, and following days. An introductory service had taken place on the evening before, when an address was delivered by Rev. J. Baldwin Brown; and another address was delivered on Tuesday by the chairman, the Rev. J. Kelly, of Liverpool, both on the general subject of congregationalism in relation to the wants of the age; both of them, too, spoken of in very high terms by subsequent speakers, and ordered to be printed with the minutes. In the after proceedings papers were read on the British Missions, by Mr. James; on Chapel Extension, by Mr. Galloway; on Education, by Mr. Unwin,—on all of which subjects discussions ensued. A paper was also read by Mr. Reynolds, of Leeds, on "Scepticism and its Counteraction;" and was characterized, it was said, "as much by force of expression as depth of thought." It evidently left a powerful impression on the assembly; and it was determined to appoint a committee to consult with regard to some successful plan of operations to be adopted, in order to prevent the spread of infidelity among the masses of our countrymen. Afterwards an essay was read by Mr. Stoughton on the Life and Labours of Dr. Doddridge, whose twenty years' residence in Northampton had led to the holding the meeting of the Union there, on this the centenary of his death. A public meeting was held on Wednesday, and the annual sermon was preached

by Dr. Raffles on Thursday evening. The session appears to have been characterized by a fraternal and devout spirit.

A meeting was held on Oct. 7, at Eagle Street chapel, to take leave of the Rev. F. O. NILSSON, whose paper read at the Conference of the Evangelical Alliance was inserted in our last number, and who, having been driven from his native country—Sweden—by persecution, was about, under the auspices of the American Seaman's Society, to prosecute missionary work in Norway, where the language being the same, religious liberty is nevertheless enjoyed. The Rev. R. W. Overbury was in the chair, and interesting addresses were delivered by Mr. Underhill and others. Mr. Nilsson in taking leave of his friends in England, and thanking them with much emotion for the kindness and hospitality he had experienced, gave some interesting particulars with regard to the state of religion in Sweden. He stated that the conversion of the Swedes from Romanism to protestantism was entirely a political movement; and so little did it involve any change in the belief of the people, that the majority were altogether ignorant of the fact. He showed how completely the liberty of the people was in the hands of the clergy; so that dissent of necessity brought with it the almost total loss of their civil rights. The clergy were depicted as in general utterly inefficient, and, in many cases, as flagrantly immoral men. Mr. Nilsson furnished very interesting details, also, of the various revivals of religion which had taken place, and particularly of his own efforts. It appears, too, that even there liberal sentiments are making way; the very administrators of the law regretting that they were compelled to pass sentence, and a journal having been established, in which religious liberty in general and Mr. Nilsson's case in particular were boldly advocated. We understand that the appeal made by Mr. Overbury in behalf of Mr. Nilsson has been so far responded to, that a considerable sum has been raised to relieve his present necessities, and several subscriptions to assist him in his future efforts promised. Had it not been for the help of friends in England, Mr. Nilsson would have been unable even to have returned to the continent. We understand that the amount received from America is not adequate to his support; and as the mission is eminently an important one, we hope that the attention of the friends of evangelical religion on the continent, and especially of our own denomination, will be practically directed to the matter.

We are sorry to have to report the death of Dr. GUTZLAFF, for so many years a successful missionary of the cross in China, and distinguished no less by his eminent acquaint-

ance with the Chinese language, having acted for many years as government interpreter. He died at Hong Kong on the 4th of August last, in the forty-eighth year only of his age.

It may interest our readers to know that the proprietorship of the WESTMINSTER REVIEW has passed into the hands of Mr. Chapman, the publisher of the works of F. W. Newman, Parker, and others of similar principles; and that therefore in all likelihood it will be distinguished by even less accordance with evangelical religion than it has hitherto shown.

We learn, too, from the last number of the Journal of Sacred Literature that Moses Stuart is about to publish a new translation and commentary on the Book of Proverbs; that a new and revised edition of Dr. Davidson's Lectures on Biblical Criticism is about to be published; and that Mr. Ryland is engaged in preparing a new edition of his Life of John Foster, to be published in Bohn's Standard Library. We understand that the whole of Foster's posthumous works are about to be produced in the same form; along with some volumes of selections from the writings of Andrew Fuller, with an original memoir to be written by Rev. A. G. Fuller.

In ROME, sixty individuals have recently been imprisoned, we understand, for the crime of having met for prayer and reading the bible. One of them being an Englishman was discharged; the others are awaiting their trial, when if condemned they will probably be sentenced to the marshes, from which Count Guicciardini, as our readers will remember, was but lately liberated, on condition of leaving his native land. Meanwhile they are in prison, and their families need support. We are informed that any disposed to assist them pecuniarily may forward their donations to Signor Ferreti, a protestant Italian now residing at 33, Church Road, De Beauvoir Town, or to Mr. Calderon, 10, Marlborough Road, St. John's Wood.

P. G.

EDITORIAL POSTSCRIPT.

Our readers will find this month, and some of them we know will receive gladly, an unusually large amount of foreign European intelligence. Since it was in the hands of the printer, we have received from Mr. Arthur, whose delegation from Edinburgh has been adverted to, an account of the meetings at Hamburg in which he says, "I have seen very much to confirm my former impressions that a great work has been committed by God to our continental brethren,

and ought to excite a perpetuation of our countenance and prayers. To the churches in Germany there have been added during the last three years upwards of seventeen hundred souls, and the number of members in fellowship altogether is now nearly four thousand."

A series of propositions which had been submitted to a church in the country with a view to improvement in the transaction of its business, respecting the propriety of which some of the members had united in requesting our opinion, has been received. As this is not the first case of the kind, it may be advantageous to say that with every respectful feeling towards the applicants, we think it right to decline compliance. A church is generally better able to judge for itself respecting such matters than any individual or even any body of persons can be who are not of its number. Anything beyond mere arrangements of a subordinate kind is beyond its province as well as ours: legislation, properly so called, is rebellion against the authority of the One Lawgiver. Earnest, united prayer for divine guidance, and the spirit of brotherly kindness in deliberation, will we doubt not lead the parties to right conclusions, and in a manner likely to be more permanently beneficial than the well-intended counsel of any stranger.

The Rev. John Robertson, M.A., is open to invitations from churches needing ministerial aid, having resigned his charge at Keppel Street. His address is 1, Sylvanus Road, Hornsey Road, Middlesex.

The Patriot announces the decease of Dr. Philip, the well known advocate and friend of the coloured races in South Africa. He departed this life peacefully on the 27th of August last, at the Hankey institution, surrounded by his family, it is believed in the seventy-sixth year of his age.

The Secretary of the Baptist Irish Society would be glad to receive at the mission-house supplies of cast-off apparel for transmission to Ireland, where he finds they are greatly needed by deserving persons to whom he could easily forward them. Books and tracts also could be employed advantageously. An article which appeared in successive numbers of this Magazine last year, entitled *The Bible the Friend of the Poor*, by the Rev. T. Pottenger of Newcastle, has been reprinted as a separate tract, and many friends of Ireland will rejoice to learn that through the kindness of an individual, 4000 copies have been placed at the disposal of the Secretary of the Baptist Irish Society. The tract is exceedingly well adapted for distribution both in that country and in this.

THE MISSIONARY HERALD.



INAGUA CHAPEL, BAHAMAS.

INAGUA CHAPEL, BAHAMAS.

The cause of God on this island is in a prosperous condition, and on the formation of a new township recently, our missionary, Mr. RYCROFT, has found it necessary to erect a chapel for the members of the church resident on the spot. The locality is in the centre of the town. The chapel will face two roads. No sooner was the purchase of the land settled, than Mr. RYCROFT, in conjunction with the members of the two churches on the island, were on the ground, labouring from morn till eve, in tearing up the bush, raising rock, and laying out the plan of the chapel. On the evening of the first day the foundation of the Lord's house was laid, amid the surrounding bush, and under the canopy of heaven. The work will, to some extent, be done by the 'people without charge, but mechanics must also be employed. He is hopeful of help from England. He says, "Shall I hope to read in your next Herald that some Christian friends have listened to our cry? Can we be left to toil unaided? Perhaps when this appeal shall reach friends at Rushden, Ringstead, Stanwick, Liverpool, and so forth, help will come. If not in single donations, perhaps some of these our friends could mingle sixpences, shillings, crowns. Many drops make a river. Shall the stream reach Turk's Island? I hope so." We commend our brother's appeal to the friends of the cause. It may not be generally known that the two baptist churches are the only organized churches on the island.

INDIA.

MONGHIR.

It is with pleasure we learn that the labours of our brethren at this station continue to enjoy some manifestations of the divine blessing, and that the word of God, in its saving power, makes way among the Hindoo population. The missionaries, with the native teachers, itinerate widely during the cold season, and by means of preaching, personal appeals, and the circulation of tracts and scriptures, proclaim to the perishing the everlasting gospel. Mr. PARSONS, under date of July 30, thus writes respecting the work.

Baptisms.

I am happy to say that the two persons whom I mentioned in my last as candidates for the ordinance of baptism, have since, in that way, testified that love to the Redeemer which their subsequent conduct gives us encouragement to hope they really feel. They are both of them young persons, who have had the advantage of early religious instruction, the one having been brought up from his youth by dear brother Lawrence, who thus sees brought into the fold of Jesus an object of his solicitude, who, for some time, seemed likely to render him no satisfactory fruit for all his anxious toil; the other, the daughter of our late dear native brother, Mehrban. We desire to be truly grateful for such additions to our numbers as these, but our hearts are towards the multitudes of poor

heathen around us, who throng the broad road to death, and merrily pursue their calamitous journey, unconscious of the miseries into which they are rushing. It is our grief and sorrow to be able to record no more conversions from among them. Our beloved brother Russell's excellent address to his missionary brethren has made me increasingly long to exercise a more continuous influence over a larger number of these poor heathen, and my earnest prayer, though consciously unworthy, has been that the Lord would open up opportunities for this, and give me grace to discern and improve them.

Nature of the work.

Our preaching in Monghir differs much from that in the villages around. In these we have to give information on a subject but little known, in that to defend the doctrines

of the gospel, generally pretty well known, from various objections. The proclamation of the gospel having lost its novelty, our congregations are rarely large, and we feel that one great end we should keep in view is to discover any individuals, who have convictions of the truth of Christianity, and endeavour, with divine assistance, to bring them forward.

Examples.

When Nainsookh was going, for this purpose one day, from house to house, conversing, he met with a very old man sitting before the door of his house on his cot, and reminding him of the ability of Christ to save, asked him what he thought of the things he had so often heard from Christians. He replied that he knew they were all true, but it involved too much difficulty for one to avow his convictions on that subject. Passing on from him, our dear brother entered into conversation with a woman of ill-fame, for considering that even such poor degraded persons have souls, and must give account to God, and may be saved too, notwithstanding all their degradation, if they will receive Christ as offered in the gospel, he loses no favourable opportunity of speaking to them for their good. After a few serious remarks, to which she (which is unusual) listened with much attention, she hung her head, as in much concern, and said she approved his advice, but said she found herself encompassed with insuperable difficulties. She even reproved some of her thoughtless companions, who came to mock her. From these incidents in the ordinary course of our labours, which are but a sample of very many, you will see the state of great numbers around us. Their understandings are, partly, at least, convinced of the truth of Christianity, but the great desideratum appears to be, the copious effusion of the Holy Spirit, to awaken their hearts to a sense of the overwhelming importance of the soul and its interests, that their regard to them may

outweigh the influence of temporal things, which is now so fearfully predominant in their hearts.

Itineracy.

Our dear brother Lawrence, with brethren Nainsookh and Bundhoo, is on a tour on the Gunduck river. They left three weeks ago yesterday, and since that time there has been so great a rise of the river, that the country has been inundated, and we conclude that they must be enjoying the greatest facilities for going from village to village, and hope also that as the fields must be in many places under water, they will find the people also much at leisure to attend to their message. I am very happy to say that dear brother Lawrence has been comparatively free since the cold season has past from the severe rheumatism, from which he was then suffering.

Progress of Translations.

Through much mercy, myself and dear family are in the enjoyment of excellent health. O may we so employ it as not to have to look back with regret, when sickness comes, on the present invaluable opportunities as having been misimproved. In the way of translation, I am at present employed in revising and copying for the press a translation of the "Baptist Catechism with Proofs" into Hindee, made originally by brethren Lawrence and Soodeen. This I am doing at the request of brother Smith of Chitoura, and brother Thomas has commenced the printing of it on account of the Baptist Mission Press, on the promise of brother Smith and myself to take half the edition between us at cost price. That completed, I feel very desirous, if permitted, to give my dear native brethren Carson's instructive work on Providence in their own tongue. Now may the Lord's blessing rest abundantly on us all who have descended into the well, and on you all that hold the rope, that at length all the labourers may rejoice together.

WEST INDIES.

JAMAICA.

CALABAR.

The report of this important institution did not reach us in time for insertion in the Society's Annual Report. Our readers are already aware that the vacancy occasioned by the lamented decease of the Rev. J. TINSON is now supplied, and that the Rev. D. J. EAST will shortly sail to take charge of the

students, to train with God's help a native ministry for the numerous churches on the island. During the time that has elapsed since the death of Mr. Tinson, the students have been under the care of our esteemed brother the Rev. T. HANDS, of Montego Bay. The report is as follows :—

It is with no ordinary emotions that the Committee present to the friends and supporters of the Calabar Theological Institution a report of their proceedings during another year.

Whilst they have been encouraged by the advancement made by the students, and the Christian consistency of their general conduct, they have to mourn over the loss which the Institution has sustained by the death of the valued president, the Rev. Joshua Tinson.

Death of Mr. Tinson.

Our beloved brother through a severe and protracted affliction, attended to his arduous, but to him delightful duties, until the month of July; nor would he even then have relinquished them, but for the positive orders of his medical attendant. During the remaining period of his life it was manifest that the gospel, which he had for so many years preached to others, had taught him to glorify God by his *sufferings* as well as by his *labours*. He rested with unshaken confidence on the sufficiency of the atonement, and waited and watched for the coming of his Lord. He was eminently qualified for the important position in which he was placed, not only by his attainments, but by his aptness to teach, whilst his truly paternal anxiety for the temporal and spiritual welfare of the students must ever endear him to their memory.

On the 2nd of December, 1850, death released our brother from suffering. His body, borne to the grave by his students, and followed by several brethren, was committed to the dust in the certain hope of a glorious resurrection. The high estimation in which he was held will be seen by the following resolution unanimously adopted at a meeting of the general Committee, held at Kettering, on the 27th of February, 1851 :—

Resolved.—"That we record with feelings of pungent sorrow the demise of the Rev. Joshua Tinson, President of the Theological Institution, Calabar, Jamaica. The lengthened period of his missionary life and labours in this island; his unassuming but ardent piety; his acknowledged prudence and amiability of character, constituted the useful missionary, the able counsellor, and the kind friend. His qualifications for the work in which he was engaged during the last seven years of his life, as president of the Theological Institution, were universally acknowledged to be of a high order, and the success which attended his labours in that important position, has left us without any doubt of the approbation of his divine Master.

"Whilst, as his fellow labourers, we bow with humble submission to the dispensation by which he has been removed, and whilst we scarcely hope to find any one so well qualified in every respect for the responsible position that our beloved brother occupied, we rely with the most entire confidence on the infinite wisdom of the Great Head of the church to repair the breach which his death has made amongst us."

From August to the middle of November the classes were efficiently superintended by the Rev. B. B. Dexter; but cholera having broken out in the neighbourhood, it was found necessary to dismiss the students, and temporally to suspend the operations of the Institution.

Course of study.

The annual examination appointed for the 26th of November was under these circumstances postponed; the Committee, therefore, can do no more than present the following brief outline of the course of study pursued during the year.

The senior students have read in *Hebrew* the first Twenty-five Psalms, and the Fifty-third and two following chapters of Isaiah. They have also paid some attention to *Chaldee Grammar*, and read a part of the Second chapter of Daniel in that language.

In *Greek* they have read eighteen chapters in the Acts of the Apostles, and the whole of the Epistle to the Romans. In *Latin*, selections from the Odes, Satires, and Epistles of Horace, and half of the *Ars Poetica*, have been read.

The students of the first year, have read portions of Valpy's *Greek Delectus*, and the first chapter of the Gospel according to John.

In the following studies the students have been united. *Scripture Exegesis*; *Geography*, Historical and Physical, more especially as connected with missionary operations; English History, and the Rudiments of Algebra.

In Theology lectures have been delivered, and the students were prepared for an examination on the doctrines of "The Atonement," and "Justification by Faith." Four of the students had also prepared essays and sermons on subjects appointed by the president, in addition to the sermons which were weekly presented for criticism.

Two of the students, Messrs. Fray and Gordon, have completed their term of study, and will, we trust, be shortly settled in stations of great usefulness. Two others have

completed half their term at the Institution. The other two entered only during the last session.

The appointment of a tutor, and the re-opening of the College are anxiously desired; and we trust that, as in former years, we shall be supported and encouraged by the sympathy, the prayers, and the liberality of the friends of the Jamaica mission.

Claims of the Institution.

In addition to the ordinary claims of the Institution, we have unhappily to urge others of a melancholy nature. The ravages of cholera in the island will greatly increase the difficulties with which we have to contend in

every department of the mission, and we therefore earnestly hope that we shall be favoured with an increased measure of the fostering care of those friends who have so liberally aided the funds of our Institution, by their donations and subscriptions. The importance of raising up a native agency, pious, zealous, and educated, cannot be disputed; and we trust that such a measure of support, as is necessary to carry on the operations of the Institution, will still be afforded and that an abundant blessing will be vouchsafed by the Lord of the harvest, so that many efficient labourers, both for Jamaica and Africa, may come forth fully qualified to fill up the vacancies occasioned by sickness and death.

Since the above report was in type, the two students referred to have been ordained, and have entered on the pastorate of the churches at Refuge and Mount Nebo. Mr. GORDON was set apart on the 20th June at Mount Nebo Chapel, and highly interesting services were conducted by Messrs. Mc. LAGGAN and FRAY.

We give, in the words of Mr. FRAY, an account of his settlement at Refuge, and the views and prospects with which he enters on the work of the ministry among his coloured brethren. His letter is dated August 14, 1851.

Having finished my course of studies at Calabar, I received and, by the advice of several brethren, accepted an invitation from the church at Refuge; lately under the care of the Rev. W. Claydon; and on Friday the 25th ult. was ordained and publicly recognized as pastor of the church. Brother Dendy delivered the introductory lecture; Brother Gay gave the charge from 2 Tim. iv. 5; and brother Dexter asked the questions, offered the ordination prayer and preached to the church from 1 Thess. v. 12, 13. Brethren Johnson, of Clarkson Ville; Henderson, of Bethtephil; and Moodie and Brown (students) took part in the engagements of the day. It was a very solemn and impressive service. I feel the responsibility of my office, and beg an interest in your prayers. I wish to employ all my strength to exalt the Saviour. I feel proud, my dear brother, in having the over-

sight of one of the churches formed by the late Rev. Wm. Knibb, under whose ministry I found "that peace which the world can neither give nor take away," and by whom I was baptized at Falmouth in 1844.

A good work seems to be going on here, the chapel is crowded every sabbath, the inquirers' and backsliders' classes increasing daily, and the sabbath school is in a very flourishing condition. Help me, my dear brother, to ascribe all the glory to God. "Not unto us, O Lord, not unto us, but unto thy name give glory." We have two large day schools in connexion with the station; one at Clark Town (a village about three miles from Refuge), with fifty in attendance; and the other with 120 in daily attendance, is kept by myself in the chapel. I trust that the Committee will soon send out a tutor for the college. Do not forget Calabar, where Tinson laboured and died.

TRINIDAD.

SAVANNA GRANDE.

Mr. COWEN has favoured us with an account of a somewhat singular event which has occasioned no small commotion in the island of Trinidad. Our readers are aware that the religion of Trinidad is Roman Catholic, and that recently popery, as elsewhere, has enlarged its hierarchy in the island, and attempted an aggression on the protestant part of the community. Mr. COWEN, under date of August 25, says:—

The Jubilee.

I must give you some account of a scene that happened in Port of Spain a little while

ago, during a visit I paid to brother Law. It has pleased the Roman catholics to publish a jubilee this year, to mark the era, I presume, of their archbishop's appointment. Of course

they had reference to the conduct of Boniface and other later popes as authorities for this money making scheme. In connexion with this movement, the happy thought occurred to some of them to have a Mount Calvary of their own, close at hand, to which pilgrimages could be made, and acts of mortification performed, without the trouble or expense of visiting the Holy Land. A little to the eastward of the town, is a ridge of elevated land, a portion of which is the property of a white man of some influence and standing among the catholic community. He has so managed the matter as to give to these arid and unhealthy heights more prominence and notoriety than they ever before enjoyed, by allowing the archbishop to convert one of these crags into a Roman catholic Calvary! But some preparatory work had to be performed before a sufficient platform could be found at the summit for their purpose.

A Roman Catholic Calvary!

On Sunday, the 27th ult., the subject of the jubilee, and of the contemplated Mount Calvary, was broached to the congregation by Abbé Poirier, who read the commandment of the archbishop, and exhorted to great liberality of offerings on this occasion. Immediately after the above announcement, and the promise of an indulgence or absolution for the next twenty years, privately circulated among the people, to all who would assemble on the mount and aid in the leveling work to be performed, from two to three hundred people, of all ages and conditions, were daily to be seen qualifying themselves for the promised favours of their church, by digging stones, removing clay in trays on their heads, or by rolling up and down the hill a wheel-barrow which they pressed into their service. For some two or three days they had been at this work before brother Law and myself visited the spot about to be consecrated to superstitious ends. Mount Calvary was the only topic of conversation throughout the town, and many strange and exciting adjuncts, both mysterious and marvellous, obtained credence, as the story went its round.

The Tract Distributors.

We considered it proper to go and see for ourselves, and so off we set, laden with tracts, however, to distribute as we found opportunity. As we passed through the street leading to the hill, we found many ready to receive them; indeed, in general, the people desire them, and follow one through the streets to ask them. At length we approached the spot, and there we saw some hundreds of people busily occupied in removing earth and stones from one place to another. As we commenced to ascend the place, I observed the white man referred to—M. Le S.—approach a tall coloured man who seemed

to act as an overseer in the work, and converse with him for some time, as if giving him instructions how to act during our stay. They separated as we advanced, and the moment I got among the people they clamoured for the tracts I held in my hand. I of course distributed them as fast as I could, and right glad of the opportunity; but I could plainly see that the two men referred to already were greatly mortified at seeing the people run from their work, either to see or receive a tract.

Interruptions.

At length the white man who was the proprietor of the place, came to me, and three or four times told me in a most excited, angry manner, "We don't want any of this stuff here. We don't want any of this stuff here." But so busily engaged was I in handing to the scores of noisy applicants around me the "stuff" he so hated, that I could not so much as notice his impertinent remarks. It was perfectly astounding, so long as it lasted, to hear the lads cry as loud as they could bawl, "Here am I, sir; look at me, sir; me, me, sir; Mr. Cowen, don't you know me, sir? An old scholar, sir; French, sir; English, for me, sir;" and so on. At length, all our tracts were among the people, and we felt that our business was done, and it would be well to withdraw. But we no sooner attempted to do so, than we were followed by a rabble of lads, led on by some two or three white youths, who hooted and yelled at us in the most impudent and angry manner. Several of them even tore the tracts into pieces, and threw them at our faces. Indeed they were all but prepared to enjoy a game of stone-throwing at our expense. I never before was so near being honoured as Stephen, and I believe most of the people there, especially those who superintended the work, were cut to the heart by our presence among them. I have also every reason to believe it was they who first set the lads on after us, especially the white youths. We thought it was our duty to stand our ground, so instead of retreating, we faced the noisy crowd, and talked at them. As we saw the white lads, with all the malignity of popery, tear their tracts, we asked "If they could not read? Or if they had no better use for books than to destroy them in such a way?" We told them of many black boys who could read, and who would not thus abuse a good book. At this they seemed mortified, while several of the black and coloured boys drew their tracts from their pockets or hats, and exhibited them high above their heads, crying, "Here is mine, sir; look at mine, sir; I didn't tear mine, sir;" and so on. This was noble conduct, and just in the nick of time. But during the whole of the noise and commotion, neither of the two above-named men

seemed to take the least notice of what was transpiring in our neighbourhood.

An interference.

However, another person of influence among them happened to ride up just at the time, and he at once interfered, rebuked the noisy and furious rabble, and offered us every apology and expression of regret he could in their behalf. He seemed especially sorry they had torn so many of the tracts—not that he valued them more than they—but he considered it such a mark of disrespect towards us. However, when he found that we could afford to bear it all quietly, not deeming it so much an insult to us as to Him whom we served, and especially when he was told that we had tracts in abundance at home, and while we felt it to be our duty to distribute them, we felt none of the responsibility of the use to which they were afterwards put, he then seemed to congratulate us at being able to take the matter so easily. We however let him know what we thought of the wicked conduct of the *faithful* with whom he stood connected. At length we left when we chose, after marching round the place several times, but not before we had a lecture from the tall brown man referred to at the first, who in an excited and swaggering strain reminded us that “that was the holy Roman church, and we must not think to disturb it after lasting so long; it could not be shaken, for it would prevail against the kingdom of heaven at last.” I thought this about as good a finish as we could well have to the scene, and so we left them to their reflections, while we pursued our way home, commenting on the narrow escape we had from being the first victims sacrificed by popish fury. Yet I am not quite sure but what Cardinal Wiseman would be likely to meet with as rough treatment at the hands of a protestant rabble in Westminster, were he to put himself in the way of it as we had done. Brother Law said they must have intended us for the two malefactors, without which the crucifixion would not be complete.

The Cross.

Shortly after the scene just described took place, a huge wooden cross, well banded and bound with iron, was erected on the mount; and then an immense procession of catholics, headed by the archbishop and his clergy, from all parts of the island, repaired thither

to worship the image they had just made and set up. A book of prayers for this extraordinary and novel occasion was prepared by the archbishop, and since Trinidad was first peopled, no book ever met with such a rapid sale as this trashy pamphlet.

The lightning stroke.

But the most remarkable, and truly awful circumstance, remains yet to be told—a circumstance that has greatly impressed many minds, and I think with much reason, as a striking display of divine displeasure. This huge cross had not been up more than two or three days, when, with one stroke from a shaft out of the Almighty's quiver, it was shivered to pieces before the eyes of its admirers! A thunder storm passed over the town of Port of Spain, and a stream of electric fluid descended upon this monument of superstitious regard, and shook and shattered it to its base, as an unmistakable expression, I am led to think, of Heaven's resentment of their God-dishonouring absurdities.

Whence came it?

Of course it can be traced to natural causes; but why that particular object should be dashed in pieces, above all others, is not so easily answered. But they say the place was elevated, and the cross had a great quantity of iron about it, and to these causes may be traced its destruction. Well, the place was of their own choosing, to gratify their ambition and pride, and the iron with which their idol was laden was their own doing, and it just resolves itself to this: that the Almighty used them to prepare the way for their own humiliation and correction. The fact is, after all, even suppose it may be accounted for by natural laws, it was a most unusual occurrence in Trinidad. It is very seldom we hear of lightning striking and injuring anything, not like it is in Europe, and never before has it been known to fall so suddenly and unexpectedly upon an object almost the moment after it was reared up.

It appears some of the catholics attribute the injury received by the cross to the prayers of brother Law, in whom they find a determined enemy to their mummery and nonsense. God grant that all his prayers, and the prayers of all true Christians for the downfall and destruction of popery itself, may prove equally efficacious as in the case of its symbol.

BAHAMAS.

TURKS' ISLAND.

Mr. RYECROFT, under date of August 19, 1851, has favoured us with a view of the general progress of the work of God in this colony, and at the same time his views on the missionary life, and the trials as well as toils attending it. Our

brethren need the prayers of God's people, that their faith fail not, and that His blessing may appear to strengthen them, and give efficiency to their labours.

Missionary work.

Our mission in this presidency fully occupies me and my dear partner in various duties. Our days, when at home, are taken up with schools, and our evenings either with inquirers, singing-classes, or the public service of the house of our God; while both ends of the town are occupied by meetings for prayer and religious counsel from house to house. Thus our agency proceeds as the fishermen did of old, having little to recommend them save the grand object which inspired the theme of the fishermen of Galilee, viz. man's need of salvation, and that need supplied by the love, blood, and intercession of the crucified and conquering Jesus, the Lord our righteousness. Amidst these and other efforts we find that still "old Adam is too strong for young Melancthon," and that while the means of grace have an efficacy, that efficacy is found in the power of Him who made the conscience of man, and whom we know as "the God of all grace." Oh, that the convincing, converting, and preserving, and Christ-glorifying Spirit would come upon all our churches, and upon all our feeble attempts to rid the world of evil, and to guide it to the feet of Jesus. Then shall our wilderness become like Eden, and our desert as the garden of the Lord. Well, we are labouring in hope and asking to find the power which once said, "Let there be light, and there was light." God will do all his pleasure in these heathen lands; and, blessed be his name, grant us, unworthy as we are, to be somewhat instrumental in its completion. Far from our native land and amid strangers, this honour is our solace and our glory. I could wish the mind of Paul when saying, "for me to live is Christ," and in addition such results attendant on the glorious gospel now as were manifested when Peter preached; the people cried out, "What shall we do?" received Christ, were baptized, and added to the church, and continued steadfast in the doctrine and fellowship of Zion.

Extent of field.

In travelling over these islands we always find our chapels attended by the principal inhabitants of the settlements who look for-

ward to our coming with real joy, and invariably part with us in deep regret. They urge one to stay longer or to come again very soon. It is really a loss to us and to them every way that our visits are necessarily short. Here the harvest is great but the labourers few; nearly sixty churches in the Bahamas scattered over six hundred miles of water, and but three European missionaries; besides, St. Domingo's shadows reaching us as we float on the deep to our churches.

The cry of St. Domingo.

From that land the cry is, "Come over;" our answer is, "We cannot." Why? You, dear brother, can tell why. The churches at home can tell why. The last day will tell why. We do all we can, and would do more if we could. We can do more if, brother, we are helped with but a little help. It is too painful to write what is felt while sinners perish within reach of us almost, but whom we cannot help so long as the society is obliged to fill us with anxiety concerning its inability to meet its present engagements as is desirable. May our path grow brighter and still brighter, until the perfect day shall glow.

Additions to the church.

During the year some who had changed masters have been added to the churches. After a while we hope others will be ready to be "baptized for the dead," and to bear testimony for Christ in the world's face. Others have passed the threshold of time, and have entered into rest after a long standing in the Lord. We rejoice in the event on their account, and on the account of our Master who is now glorified in them, and they are glorified in him. There are some in glory led there by your instrumentality from these ends of the earth. If but one precious soul were saved you have done more, through God, than the world in all its glory could ever effect. This show, far, infinitely far, exceeds the show of your "World's Fair." Would that it had the same regard and support in every nation.

I need scarcely remark that in a land semi-heathen, and amongst a Christian people just rising out of obscurity, it would be strange if our cup had not its bitter ingredients on account of some in the churches, as well as on account of the world in the wicked one.

RUM CAY.

The last mail has brought us the following interesting letter from our brother LITTLEWOOD, dated Rum Cay, August 25th. It is pleasant and gratifying to find the extent to which the gospel has leavened the population of these islands. A large number of the people are true converts to Christ, adorning the profession

they have made of faith in His name. The results of the noble act of emancipation are likewise most satisfactory, and it cannot but be pleasing to our readers to find that that event is still commemorated by the people, and continues to be marked by pious and devout gratulation.

Prosperity.

Since I addressed you last month we have been blessed with gracious tokens of divine favour, the congregations are much too large for the present chapel, indeed we are obliged to dismiss the children of the sabbath-school before the public service is commenced; it has been finally arranged to erect a new one, but money being quite a scarce commodity here, this will be a work of time. The sabbath-schools afford us great satisfaction, the one at Port Nelson is rapidly increasing. Mr. Johnson, the superintendent, reported last Sunday an addition of seventeen for one week. This is quite reviving to our friends who give their attention to it, and have for a long time been earnestly seeking its prosperity. Many of the scholars are, I hope, seeking "the one thing needful." Last sabbath I baptized several who had been taught in these schools, and although now advanced in their teens show no disposition to leave, several others are inquirers, and in a few months I hope to have the pleasure of welcoming them into the church.

Anniversary of Emancipation.

The first of August was celebrated by our young friends in a becoming manner, they had made previous preparations in clearing the play ground, fixing swings and other gymnastics, the chapel in which they were to take tea was tastefully decorated with cocoanut leaves, &c. Early in the morning the British banner waved aloft over the chapel, but grateful anthems of praise rose still higher from the assembled worshippers within the sacred walls. At about 2 o'clock P.M. I joined the party, collected at the new school room, which had been kindly lent for the occasion, by J. Chase, Esq. stipendiary justice. After being addressed on the happy circumstance of their meeting together, the children formed into a procession, and marched circuitously through the settlement to the play-ground. To the friends of liberty it must have been an interesting sight, about two hundred, attended by their patrons and teachers, united in singing enthusiastically the "National Anthem," "Slavery is fallen," &c. a number of flags bearing suitable mottoes added to the liveliness of the scene. Opposite the residence of Mr. Chase they halted and sang the "National Anthem." That gentleman condescendingly and graciously acknowledged the honour offered him, and assured us that he felt the deepest interest in the proceedings of the day; this he had already demonstrated by a contribution towards the

treat. The afternoon was spent in playing, &c.; all were blithe and joyous. How could they but rejoice? the day of bondage had passed, and freedom had produced its blessed results. The chapel at which they assembled had been more than once partly built in the night, because they who feared the Lord were denied the privilege of building a house to His honour in the day. It could not be forgotten how this work had been hindered by the hand of cruelty, and it had been completely demolished by the enemies of freedom, and the contrast between their former and present circumstances was too striking to be passed over unnoticed. Tea had been provided which was partaken of in the chapel. The large heaps of cake and bread and butter, which graced the table extending from one end of the building to the other, soon disappeared as our little guests amply regaled themselves on "our good cheer." The teachers and friends spent the evening together after the children were dismissed. Previous to the meeting it was proposed that the teachers should each compose a few verses on the occasion of our meeting. It would be gratifying to you to see the result. I will insert a piece; you will bear in mind that the writer was himself a slave, and will therefore make every necessary allowance.

Now this glorious day is come,
Children hasten from your home;
Let us all be glad and gay,
We may well rejoice to-day.

We'll rejoice with all our might,
Slavery's sunk in darkest night;
Sunk to rise no more again,
Freedom has commenced her reign.

Are our parents' fetters broke?
Have they freedom from the yoke?
Come and let us then be glad,
Why should any now be sad?

Joy doth now spread o'er the land,
We are safe from slavery's hand;
Thanks to God, ye children, give,
Ever to his glory live.

The association.

The second Friday in August had been appointed for holding an association on the north side of the island, but in this we were disappointed, for the first of August brought with it a large vessel for salt, the only staple commodity here, a large barque had also come in for a cargo, and for months our harbour had not presented a sight so pleasant, as all were anxious to profit by this kind providence, I withdrew my resolution, and postponed the meeting till the sabbath following. The weather proved most inauspicious; in the night it rained a good deal, and formed pools

of water in the road; early in the morning dark portentous clouds encircled the heavens, but a firm resolution had been made, and groups in succession might be seen in the grey twilight wending their way through sheets of water to the place of meeting. Those from Port Nelson had to walk five miles over a very bad road, and from other parts of the island some had a further distance to travel, nor was this thought a hardship or scarcely a hindrance. The day was clouded and stormy throughout; our spirits, however, soared beyond the clouds, where all is bright, and glorious, peaceful, and serene; our atmosphere was love, and our sun-light, the smile of our sin-pardoning God. I was at the place of meeting early in the morning, and soon commenced the duties of the day.

The baptisms.

The final examination of candidates occupied us for a short time, public service was next held, and the candidates addressed; we then proceeded to the liquid element, and in obedience to the command, "believe and be baptized," immersed those who had, as we hoped, first given themselves to the Lord. How condescend-

ingly gracious the Lord was, the tongue cannot tell, and the pen fails to describe; borne above the world by the constraining love of God, we realized more than usually the sentiment of those beautiful lines:—

"My willing soul would stay,
In such a frame as this;
And sit and sing herself away,
To everlasting bliss."

The communion.

Having returned to the chapel we assembled around the table of our dying Lord; twenty-five were received in the usual way: the service was solemn and impressive. We closed with a missionary meeting, at which some good addresses were delivered by brother W. Store, G. M'Kenney, John Andrews, James Kelley, &c. From the interest manifested it appeared evident, that, had the people the means, they would contribute liberally to the cause. It is only during a part of the year they have any demand for salt, and then their small income quickly vanishes, but as their circumstances improve I hope their efforts will be more regular. You will continue to pray for us.

AFRICA.

FERNANDO PO.

It is with pleasure we learn the continued progress of the mission at this station. From two brief notes recently received from our brethren SAKER and WHEELER, it appears that the work enjoys many tokens of the divine favour. The health of our brethren is good, although Mrs. SAKER has somewhat severely suffered. The movements of the brethren will be gathered from the following extracts. Mr. WHEELER, under date of July 22, thus writes:—

We are again in want of bibles and hymn books and little testaments, as the people are ready to *buy* them, and I should get the money thus repaid.

Mr. and Mrs. Saker sailed in the Dove for Bimbia and Cameroons, intending to return in a month or five weeks, but her sails having got damaged in the passage, he has been detained at Bimbia, and thus his return is quite uncertain. But as he has no proper house at Cameroons I cannot yet take possession of the mission-house.

I have continued now, through the Lord's goodness, in very good health for the last month, and am told that I may now consider myself acclimated. My head and eyes feel a little the effect of the fevers, so that I have found it necessary some days to keep from reading or writing. Over-exertion last Sunday gave me symptoms of fever, but rest and quiet on Monday, by God's blessing, checked

it, and my eyes and head are well enough today to write to you.

Although we have had to exclude some from the church, yet others have been added, eleven this year, one ready, and others give us much hope. The backsliders are very anxious to be restored, but I find it needful to exercise much caution. Some have evidently thought that they might get in easily with a new pastor. I seek to convince them, that it is my regard for their souls' welfare as well as for the church's, that I am particular with them.

I hope before long to visit some Booby villages, I long to know their language; but the affairs of the church and schools will require much attention and time, and of course come first. The day-school gets on well under George Roberts. He conducts himself with much propriety, and I hope is under serious impressions. I have now a

very serviceable lad with me who was with Mr. Merrick, latterly with one of our members; but who applied to me that he might have more instruction. I give this both to him and my house boy. I hope he is now under saving impressions, but I wait to see their continuance. I feel I have much to

be thankful for; I have everything to encourage, and it has pleased the Lord to spare me any sharp trials so far. Home and friends become dearer to me, but I feel myself happy and privileged in having such a work committed to me.

The chapel has long wanted repairs, but as some funds have been raised by the people, as well as derived from other sources, it has been resolved to erect a new one.

Mr. SAKER, under date of August 28, writes:

A few minutes are left me, after a fatiguing business of packing. The vessel now to convey me to Cameroons awaits a wind only.

I now go to my loved work again; how soon I shall be able to write you from my deep mine of toil I cannot tell. Next week I must baptize many at Cameroons, marry some others, and then assemble all the children for examination and reward. Hence to Bimbia for printing. A great hindrance

to my stay at my work is this separation from my wife, and I dread the interruption which her failing health will occasion.

Since our landing here I have had more than my usual rest, but I think I am rather the worse for it. I long to be at work again.

Remember us in your daily supplications, and may the cheering presence of the Father of mercies be your stay.

Since the above matter was in type, we have received the additional information contained in the following letter from our missionary brother SAKER. It is dated Clarence, August 14th.

The time has again come to write to you, and I do it with pleasure. My last was written previous to my departure to the continent. My notes tell me this, but its subject I have totally forgotten, for since then I have been so immersed in conjugations, laws of construction, various renderings, revisions, and the like, that impressions of most recent events have for the present faded from my memory. So kindly excuse any repetitions of former letters.

Bimbia.

We were detained here till the 11th of June, then, with my own lads as sailors, we left for Bimbia. After eighteen hours' severe labour, many drenchings, loss of nearly all our worthless sails and cordage, we anchored safely in Bimbia Bay. From that time, till our final departure for Cameroons, last Saturday week, we had a succession of storms, wind, rain, and cold; so severe that our work has been much interrupted, and during seven weeks, but little progress was made in the repair of buildings, no visit to the towns, and on these occasions our little chapel could not be entered. This interruption without, has enabled me to devote more time to the printing office, and there is consequently some progress.

Progress of printing.

I have printed and stitched into covers a second edition of our first and second class books, revised and enlarged, and the class book, No. 3, of one hundred and twenty pages, is nearly ready for the press. A

second edition of my hymn book is now in the press.

I have also begun an edition of the New Testament, the first sheet of sixteen pages I send you, but it has to undergo a final reading before it is printed. In type and arrangement I do not think I can improve it here.

I have also begun my dictionary, with the new orthography. You will perceive from the class books that my vowel sounds are exceedingly simple, and quite accords with the suggestions on this subject which you put into my hand.

Then in Isubu I have corrected and brought through the press thirty-two pages of Mr. Merrick's dictionary, and twenty-three pages of his book of Scripture Selections. Also six pages of the Acts of the Apostles, embracing parts of the seventh and ninth chapters. Thus all that was found at Bimbia, in type or manuscript, of the Selections from the Scriptures and the Acts of the Apostles, is in print. Of the last two pages only, a small number have been printed, sufficient to preserve it from being lost. If you can obtain the manuscript and send it to me, we will gladly print the remaining sheets, and bind it with those which are now printed.

The Isubu grammar waits; nine or ten pages have been prepared some time, but the type to complete the sixteen pages have, till now, been blocked up in the forms of Mr. Merrick's work.

A week at Cameroons.

On the 8th of July I took our boat through

the creek to Cameroons, and stayed with the brethren there one week. During that time I had much intercourse with a large number of converts, but the heavy rains and my short stay prevented their baptism. A large Christian company followed me to the beach on the morning of my departure for Bimbia. The gratification on beholding so much Christian spirit as we now find at Cameroons, is intense; the change is beheld and acknowledged by all.

By the end of July our provisions were exhausted, and it became necessary to revisit Clarence. To do this, we again took boat to Cameroons. It was a stormy day, but we had waited till the last hour, hoping for settled weather. Mrs. Saker and the child were exposed for eleven hours, but I am happy to say, that not the slightest cold or fever was felt by either.

We arrived at Bethel on Saturday night, spent the sabbath and two following days with the brethren, and on Wednesday we left with Mr. Hamilton, who had kindly given us a passage to Fernando Po, and we anchored here on Saturday, evening. Mr. Hamilton has offered me a passage back again, with any luggage or stores I may have to convey. This leaves me to hope that I shall not be away from the continent long.

Baptisms.

The sabbath preceding my departure to Bimbia in June, I baptized nine converts in our mountain stream. An afflicting Providence prevented the tenth from uniting with her companions. Some of these were approved before I left for England.

Death.

During my stay at Bimbia we buried the first convert. Her end was peace. Numbers of the natives assembled at the house, and waited many hours for her death, that they might unite in their accustomed death cry. As soon as she was dead they began their noise, and in half an hour became clamorous for rum. They soon became tired, and returned to their homes, saying, "What kind of death be this? No guns to fire, and no rum to drink!"

At Cameroons sickness has invaded our little company, but we hope it is not unto death.

At Clarence Mr. Wheeler seems to have enjoyed tolerably good health generally. I find him laid by on my return, but he is fast recovering, and I think will conduct the services himself on sabbath-day next.

Time forbids more at present.

HOME PROCEEDINGS.

Since our last issue we have received letters from Lancashire and Yorkshire, giving most cheering accounts of the missionary spirit evinced in those districts during the recent annual meetings. In addition to the brethren engaged and mentioned before, the Lancashire meetings were attended, as a deputation, by the Hon. and Rev. B. W. NOEL, and the West Riding meetings by Rev. J. MILLARD of Huntingdon. It gives us pleasure to add that the contributions were considerably in advance of former years. The visits of the deputation to the West Riding Auxiliary included altogether, we believe, some forty places, which wide circle was occupied by the careful distribution of the brethren of the deputation, aided by our numerous friends in the district. This example of what can be done by a judicious combination of foreign and local help is worthy of universal imitation.

Numerous meetings have been held in various parts of the country during the last month. Huntingdonshire, the Hull district, and Lincolnshire have been visited by the Rev. JOSHUA RUSSELL, and the Rev. J. LEECHMAN has advocated the Society's cause in Hampshire in conjunction with Mr. TRESTRAIL, who has likewise been engaged at Salisbury and Reading. At Salisbury, Rev. J. CLARK was united with the Secretary in presenting the claims of missions. The Rev. J. MAKEPEACE has visited Shacklewell, Reading, and its neighbourhood, and is at the time we write engaged at Plymouth, and in the south of Devonshire. At St. Albans, Watford, Hemel Hemstead, and Boxmoor, the Revs. D. J. EAST, BIGWOOD, and CLARK have been engaged: in Shropshire and the Forest of Dean, the Rev. J. E. HENDERSON; while Newcastle and its vicinity have occupied the attention of the Rev. J. WATSON of Edinburgh, and the Rev. GEORGE SMALL.

The Rev. GEORGE GOULD of Norwich has visited on behalf of the Society, Barton Mills, Soham, and Isleham, and a public meeting was attended by one of the Secretaries at Charles Street, Kennington.

We would fain hope that these numerous gatherings will be followed by an increased interest in the missions of the churches of Christ in heathen lands, as we know that in most, if not all cases, they have been attended with serious and devout feeling.

Considerable sums have reached the hands of the Treasurers during the month, so as to diminish in a great measure the balance against the receipts of last year. On the subject of increase of funds, we ask especial attention to the note below.

During the present month it is expected that two brethren will proceed to the West Indies, to carry on the cause of our Redeemer. The Rev. D. J. EAST, with his family, proceeds to Jamaica about the middle of the month, to take charge of the important institution at Calabar. Mr. D. WEBLEY, brother of our esteemed missionary at Haiti, will, it is hoped, sail for that island in the packet on the 17th. He has been accepted for that service by the Committee, in order to relieve and assist his brother, who has for some weeks been laid aside from active duties by a severe attack of inflammation on the chest. We are hopeful that he will bear with him the glad information to his brother, that sufficient sums have been collected for the erection of his long-desired chapel. There seems little doubt that the unsuitableness of the present place for worship has largely contributed to his illness.

At the Quarterly Meeting of the Committee on the 15th ult., one or two important subjects occupied their attention. After a very prolonged consideration of the question, it was resolved to form a special fund to be administered by the Committee of the Society, for the purpose of rendering aid to such of our Jamaica brethren as may require to be sustained in their pastoral office during the present severe commercial distresses, and trying circumstances of the island. It is not intended in any sense to alter the independent relation of the mission churches, but simply from contributions of friends interested in Jamaica to afford temporary aid, and to preserve, as God may enable us, the churches formed by brethren now deceased from extinction. In a future Herald we hope to present the whole case to our friends, and to explain the mode of operation the Committee will adopt.

It was with pleasure the Committee received the report of a Sub-committee on the accounts of the Calcutta Press brought home by the deputation. It appears that this important institution is in a prosperous state, and that it has largely contributed from its funds to the maintenance of the mission in India, as well as by the issue of tracts and the word of God from its presses to India's evangelization.

The number of copies of works directly tributary to the evangelization of India that have been printed, besides works of general literature and interest, from 1836 to 1850, is as follows:—

For the Calcutta Christian School Book Society	65,250 copies.
For the Calcutta Christian Tract and Book Society	2,142,350 "
Armenian publications	15,000 "
Total	2,222,600 "

That is, nearly two millions and a quarter of publications directly affecting the spiritual interests of the population of India, beside about three quarters of a million of portions of God's word.

The two following tables give the number of copies of scriptures that have been printed under the direction of our brethren, the Revs. W. H. PEARCE and J. THOMAS, since the year 1841.

ABSTRACT STATEMENT OF SCRIPTURES PRINTED AT THE BAPTIST MISSION PRESS,
1841 TO 1850.

Languages.	New Testament.	Old Testament.	Total.
Armenian	2,990	.....	2,990
Bengali	341,655	68,560	410,215
Hindustani	129,030	.....	129,030
Hindui (Deb. Nagri C.)	51,500	1,000	52,500
Do., (Kaithi Nagri C.)	23,500	.....	23,500
Persian	35,500	.....	35,500
Sanskrit	53,580	20,000	73,580
	637,755	89,560	727,315

SCRIPTURES PRINTED FOR THE CALCUTTA BIBLE SOCIETY, AT THE BAPTIST MISSION PRESS, FROM 1847 TO 1850, INCLUSIVE.

Book.	Language.	Pages.	Copies.
Genesis, &c.	Bengali	.....	5,000
Matthew	Do.	100	10,000
Luke	Do.	112	10,000
John	Do.	88	10,000
Acts	Do.	116	10,000
Psalms	Do.	180	5,000
Proverbs	Do.	56	5,000
Luke	Hindi, K. C.	108	5,000
John	Do.	80	5,000
Acts	Do.	102	5,000
Matthew	Do.	.....	20,000
Luke	Nepalese	.....	1,000
		Total	91,000

ON INCREASE OF FUNDS.

We embrace the permission kindly accorded to us, to lay before our readers the following letter, received during the last month from ROBERT LEONARD, Esq., of Clifton, and accompanying a donation to the funds of the Society of £200. With Mr. LEONARD, we are persuaded that the "monotonous guinea" plan must be discarded for a more thorough appreciation both of the claims of the heathen and of our own ability to supply their need. In the midst of the prevailing commercial prosperity of this country, it cannot but be that large numbers of our contributors are able to increase their gifts to the treasury of the Lord; to them we commend both the example and precept of our esteemed correspondent.

Clifton, Oct. 9, 1851.

MY DEAR SIR,

I send one line to confirm the cheque as my own personal donation. I want to see our treasurers' balance more favourable.

It has long been my conviction that our income will not much increase until a certain class in our midst can be by some means

reached. I allude to numbers who have been so long accustomed to their monotonous guinea subscription, that it scarcely occurs to them that an additional ten or twenty pounds per annum might be well spared to carry out the object contemplated by missionary enterprise, without material personal inconvenience. The humbler classes do, I believe, feel more

interest in the great object, giving, as they do, from resources that touch their weekly expenditure; but when those to whom I allude begin to appreciate the results of more extended liberality as a matter of more personal interest, we may expect a more brightened prospect. We well know in whose hands are

the hearts of all. I have, however, sometimes thought, that a specific appeal to this class might prove beneficial, but it remains a difficulty how to effect it.

Yours, very truly,

ROBERT LEONARD.

FOREIGN LETTERS RECEIVED.

AFRICA	CAPE PALMAS ..	Drayton, B. J....	May 15.
	CLARENCE	Saker, A.	May —, June 5, Aug. 28.
		Wheeler, J. A.	July 22.
	MONROVIA.....	Brander, N. & anor.	No date, rec. Aug. 29.
ASIA.....	AGRA	Phillips, T.....	July 15, Aug. 20.
	BENARES.....	Heinig, H.....	August 12.
	CALCUTTA.....	Thomas, J.	July 3, August 8 & 18.
	COLOMBO	Allen, J.....	July 11.
	DACCA.....	Robinson, W.	June 25.
	DINAGEPORE	Smylie, H.....	June 16.
	HOWRAH	Morgan, T.	June 30.
	INTALLY	Pearce, G.	July 2.
	MONGHIR	Parsons, J.....	July 30.
	SEWRY.....	Williamson, J.	June 29.
BAHAMAS.....	GRAND CAY	Rycroft, W. K....	June 17, Aug. 19.
	NASSAU	Capern, H.....	May 15, July 11.
	RUM CAY	Littlewood, W....	June 10, July 23.
HAITI	JACMEL	Webley, W. H....	July 20 (2 letters), Aug. 26,
			September 4.
JAMAICA	ANNATTO BAY	Jones, S.....	August 11, Sept. 11.
	BELLE CASTLE	Gibson, J.....	September 5.
	CALABAR.....	Tinson, E.....	July 17, August 21.
	FALMOUTH	Gay, R.....	August 25.
	FOUR PATHS	Gould, T.	May 6, August 8.
	GURNEY'S MOUNT	Armstrong, C....	August 21.
	KINGSTON	Oughton, H. L....	July 26.
	MONTEGO BAY	Hands, T.....	August 14.
	MOUNT ANGUS	Teall, W.	September 8.
	MOUNT CAREY	Burchell, H. C....	July 7.
		Hewett, E.....	September 4.
	MOUNT HERMON	Hume, J.	August 9 & 25.
	MOUNT OLIVE	Watson, R. C.	July 18.
	REFUGE	Fray, E.....	Aug. 14, Sept. 8.
		Merrick, E.....	July 30.
	ST. ANN'S BAY	Millard, B.....	August 8.
	SALTER'S HILL	Dendy, W....	August 5, Sept. 8.
	SAVANNA LA MAR	Dendy, W., & cors.	September 4.
	SPANISH TOWN	Phillippo, J. M....	August 11, Sept. 12.
	STEWART TOWN.....	Dexter, B. B.....	July 11 & 30, Sept. 4.
TRINIDAD	SAVANNA GRANDE	Cowen, G.....	July 8 & 19, Aug. 25.
		Inniss, A. L.....	August 18.

ACKNOWLEDGMENTS.

The Secretary of the Young Men's Missionary Association desires us to acknowledge the receipt of a box of clothing, &c., from the Juvenile Working Class at Buttesland Street, Hoxton, for the *Rev. J. A. Wheeler, Western Africa*; and of 400 copies of the "Heathen World," from the Association, for the *Rev. W. Dendy, Salter's Hill, Jamaica*.

Rev. J. Jenkins, of Morlaix, begs thankfully to acknowledge £1 from M. Foster, Esq., Huntingdon, for Morlaix Chapel Sunday School, and £1 collection at Llangollen, for the distribution of the Breton Testament in Lower Brittany.

IRISH CHRONICLE.

TO THE TREASURER AND COMMITTEE.

Ballina, Oct. 1, 1851.

MY DEAR BRETHREN,

Lord's day, September 21st, I spent at Cork, and preached twice to the congregation assembling in a small but respectable place of worship in Marlborough Street, in the centre of the city, under the pastoral care of Mr. Young, formerly of Thrapstone. His persevering exertions in the midst of discouragements, arising partly from local causes but principally from the removal of his most efficient supporters to America, entitle him in a high degree to your sympathy. He has "borne" and had "patience," and "for Christ's name sake" has "laboured," and has "not fainted;" and you will be glad to learn that within the last few months he has been cheered by having to baptize several individuals of promising character. He has now the active co-operation of a small number of intelligent and zealous friends, who are apparently praying and working under the influence of Christian principles. On Lord's day, the congregation does not as yet consist—usually of more than about fifty; but attention is so far excited that on the previous Wednesday evening, it being known that a lady was about to be baptized, three times that number assembled, who listened with deep interest to a discourse delivered on the occasion. Mr. Young is anxious that an attempt should be made to raise a congregation in a large and respectable suburb in which scarcely any provision for protestant worship has been made; and he adduces such reasons for an increase of agency in the midst of the eighty-six thousand inhabitants of this influential city as I should think it right to lay before you, were it not for the helplessness in which we are involved by our debt.

The society supports a school here, which I have this morning visited. In an upstairs room, in a very dirty street, I found seventeen children with the master and mistress. I heard some of them read in the New Testament, and asked them questions which they answered with tolerable propriety. A

"ragged school" is about to be established in the neighbourhood by gentlemen of several denominations, of which Mr. Stocks, an esteemed member of the church at Tottenham, providentially brought hither, is to be the master. I shall be glad to find that the arrangements made are such as to supersede the necessity of our carrying on the separate school in Henry Street.

I have been exceedingly pleased with conversations which I have had with the reader here—an active, intelligent, and devout man, who is constantly exerting himself on behalf of a class to which no Englishman or person of refined habits could gain access. He reads the scriptures in the Irish language, which he also talks fluently, of the importance of which as a medium of instruction for large numbers of the people I have heard much in different places and from well-informed people of different denominations. When this man renounced Romanism, eight or ten years ago, he was a butcher, having a prosperous trade; but the priest not only cursed him from the altar, but did what was much worse by cursing his meat. His customers accordingly forsook the shop where they could only buy viands which instead of nourishing would produce disease; he lost his business therefore, but an invisible Friend provided for his wants. He was employed as a reader of the Irish scriptures by some members of the established church. About three years ago, however, he saw that it was his duty to be immersed on a profession of his faith, and his labours are now carried on under the superintendence of the pastor of the baptist church here. He is not supported by the Society, but by a lady in Wiltshire, whom I have not the pleasure of knowing personally, but whom I venture to congratulate on the excellent use made of the sum which she is in the habit of ermitting to Mr. Young.

You are aware that the society has had in its service many years a reader of the scriptures, named John Nash. He resides at Tarbert, near the mouth of the Shannon, about thirty-five miles

below Limerick. As he was personally unknown to you as well as to myself, I thought it necessary to visit him. A steamer leaves Limerick every morning, which touches at a point about a mile from Tarbert, and I landed there about noon. Walking alone towards the village, I received an application for alms from a ragged, shoeless girl about eleven years of age, who pleaded for herself and a little brother who was with her, as "orphans." Finding that she knew where Nash lived, I placed myself under her guidance, and entered into conversation. Her father, she said, always worked when he could get any thing to do; her mother had died several years ago. She was shrewd enough, but she could not tell me who made her, or who made the land on which the corn grew. After I had questioned her respecting the Creator in a variety of forms, happening to ask if she had never heard who made the world, she replied that *God* made the world; she had been told so by a girl that went to school, but what was meant by the "world." I do not think that she knew. She did not go to school herself. The reason she assigned for not going was the badness of her clothes. Of Jesus Christ she declared that she had never heard. She was a catholic: this she said of her own accord, and this seemed to be the sum total of her religious knowledge. She had never had any conversation with a priest. She led me to Nash's residence, and was exceedingly thankful for the two pence which I gave her.

In a wretched cottage, with an earthen floor abounding in hill and dale, were John Nash, his youngest daughter, and a grandchild. I introduced myself as a stranger in Tarbert who would be glad of a little conversation with him. He begged me to take a chair—the chair would perhaps be the more accurate expression, as I could see no other—and offered some refreshment, which I declined. I said that I understood that he was accustomed to go about reading the scriptures; asked how long he had been in the habit of doing this; and if he thought it did any good. To these and similar questions he gave such answers as might be expected: assuring me especially that many whom he had been accustomed to visit, when they were dying refused to send for a priest to anoint them, and died trusting in the

great high priest, Jesus Christ. He inquired where I was from, and I told him that I came now from Limerick. He however happened to mention his son-in-law, who had died the week before, the father of the little one who was playing about. I knew that John Dalton to whom he referred had been one of our readers formerly, and the conversation that ensued rendered it necessary for me to tell him and his daughter who I was. Poor man! the tears came into his eyes, and a series of ejaculations issued from his lips which I am utterly unable to record.

Do you know Lord Brougham? Have you seen him since he became grey? If so, call him up to your imagination; clothe him in garments such as are worn by the Irish peasantry, of which the caricatures in the shop windows give a tolerably fair notion; divest him of all that position in society has bestowed, and you will have a pretty good idea of the outward aspect of John Nash. As to the inner man, he appeared to me to possess a good measure of natural ability, and to be better informed on religious subjects than many members of English churches are who have had far greater advantages than he. Originally he was a Roman Catholic; but thirty years ago, Mr. Thomas, in one of his earliest visits to the district, gave him an Irish New Testament. He read; he believed; he was baptized. Almost ever since that time he has been accustomed to travel from village to village in the counties of Limerick and Kerry, reading the scriptures sometimes in the English language but more frequently in the Irish, and talking with his countrymen, to many of whom the gospel could not be communicated by any other kind of agency; and in the day when hidden things shall be brought to light, and results shall be ascertained with perfect accuracy, perhaps the humble instrumentality of John Nash will be more honoured than the exertions of some servants of the same Master whose labours have been extensively known, and who have been cheered by the praise of their contemporaries. He appeared to me to be about seventy years of age: he thought himself younger, but did not know. When I was about to depart he proposed that we should pray; and when I had presented some supplications,

while we were yet kneeling together, he addressed the throne of grace with simplicity and fervour.

It seemed to me to be part of my duty to visit not only those places in which we have agents, but those also in which it would be expedient that efforts should be made, were it to please the Father of mercies to incline the hearts of his children to place in our hands the requisite funds. For this reason I was anxious to go both to Limerick and to Galway. These are important places situated on the western coast, and rival claimants for the advantage of becoming the channel of direct communication with the United States. To both Limerick and Galway there are now open railways from Dublin; and the voyage from England to New York would be materially shortened if either were made the point of embarkation for the steam-boats traversing the Atlantic. Limerick is a well-built and populous city. According to the recent census it contains nearly ten thousand families; and it is greatly to be regretted that though we once had a place of worship there, we have no longer either place or people. It grieves me to think of the abandonment of a city containing fifty-five thousand inhabitants! The diocese of Limerick has in it forty-three parish priests, sixty curates, ninety-four chapels, and three convents.

Galway is in most points of view very inferior to Limerick. Though there is at present a degree of bustle, workmen being engaged in completing the buildings connected with the terminus of the Midland Great Western Railway, yet its general aspect is dull, mean, and depressing. The inhabitants of the whole region in which it is situated are a coarse and stupid looking people in comparison of those of Munster. It is a long ride northwards thence to Castlebar; and as I travelled on the outside of the coach on the coldest and stormiest of all the days I spent in Ireland, my judgment might perhaps be affected by accidental circumstances; but assuredly this part of Connaught presented to my view nothing attractive. The whole of this district is mountainous, rocky, and in a great degree barren. But there is one feature of the country which happily I never saw elsewhere. My attention had often been attracted before to what at first appeared

to be an ancient ruin at some distance from the road, but now these delapidated structures were increasingly numerous and near. The farm-houses and cottages are all constructed of a rough lime stone; and again and again I observed a gable end of a house standing alone, or both gable-ends, sometimes with nothing to connect them, sometimes with walls between but the windows stopped up with large loose stones. At length inquiring of a fellow traveller what these places were, I was told, "These are the houses of the emigrants: as soon as a family is gone the landlord pulls down the house, or at least unroofs it that no one may get possession." Others, I was told, were pulled down in order to compel families to remove, from whom rent could not be obtained. Further on I found the signs of depopulation increasing; large tracts of land uncultivated, and whole hamlets in ruins. In several instances, places were pointed out to me where villages had recently stood adjoining the road, but where nothing but heaps of stones remained. The conviction of the peasantry is that a curse is upon Ireland, and that it is useless to struggle with it any longer. There is now among the common people no inclination for political effort, or indeed for effort of any sort, except effort to get away. The representations given by our agents of the havoc made in their small churches by emigration, are borne out by the statements of those who are connected with more popular systems of belief. The priests are dismayed at the loss of income and influence which they are sustaining. One, with whom I breakfasted alone, at an inn, assured me that one of his brethren had told him the day before, that he had but four hundred parishioners left out of nine hundred. Poor Ireland! its power is gone. Its boastings are changed into lamentations. Its orators can no longer talk plausibly of its teeming millions and their energy. All is gloom and disappointment. Now, however, prepared by affliction, the remnant of its bondsmen may hearken. Now, surely, is the time to tell its desponding children of that exalted Friend who is ready to hear and able to deliver.

I am, dear brethren,

Yours faithfully,

W. GROSER.

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